

A N
E S S A Y
CONCERNING THE
Human Rational Soul.
In THREE PARTS.

S H E W I N G,
I. The O R I G I N,
II. The N A T U R E,
III. The E X C E L L E N C Y
Of this S O U L.

Upon Natural as well as Reveled Principles.

WITH A
Dedication *and an* Introduction
In DEFENCE of
REVELED RELIGION.

*Now we have received not The Spirit of the World, but
THE SPIRIT, which is of GOD, that we might know
the things, that are freely given to us of GOD; which
things also we speak, not in the words, which man's wis-
dom teacheth, but which the Holy Ghost teacheth; comparing
spiritual things with spiritual. I COR. ii. 12, 13.*

D U B L I N,
Printed in the Year M.DCC.LIX.
OXFORD, Re-printed in the Year M.DCC.LXIV.



ESSAYS

CONCERNING THE

Human Rational Soul

IN THREE PARTS.

BY

JOHN WATSON

OF THE EXETER ACADEMY

OF THE SOUL

IN THREE VOLUMES

WITH AN INTRODUCTION

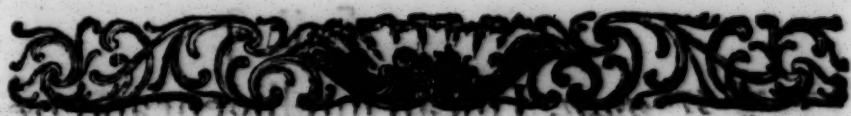
BY THE AUTHOR

Printed by J. WATSON, at the Press of the University of Exeter, in the Year 1791.

IN THREE VOLUMES

BY JOHN WATSON

OF THE EXETER ACADEMY



TO HIS GRACE
JOHN, Duke of BEDFORD,
Lord Lieutenant of *Ireland*.

May it please your Grace

TO know, that the great design of this little book is to represent not only *the superior part* of our fallen-nature, but also *the religion established in a true light*.

The religion established, my Lord, is *the great glory* of *England and Ireland*.

The superior part of our fallen nature is *the remaining glory of man*.

For *man*, though very ^{far} fallen from *his first estate*, is yet still

Luk. xii. 57.
Joh. vii. 17.

man, I mean intelligent and free, conscious and accountable to *himself*, his *King* and his *Country*, and especially to his *Maker*, his *Redeemer*, his *theological* and *moral Master*, above all; I mean *Jesus Christ, the Son of the living God; who is the Lord of Lords, and the King of Kings.*

Joh. i. 1, &c.

Mat. xxiii. 8, &c.

Joh. iii. 31.

Joh. vi. 69.

Mat. xxii. 43,

44.

Rev. xix. 16.

Joh. v. 22.

Joh. iii. 35,

36.

Mat. xxviii.

18.

For *this same Jesus* (as he now is *the supreme judge and sole mediator* between God and man) — has all power, my Lord, by donation in *himself*.

This, this should never be forgotten by *true Britons and Hibernians.*

For *He* can therefore and will reward or punish all men, nay all nations, either in this, or the next world, in proportion to their *faith*, or *infidelity*, to their *obedience*, or *disobedience*.

As

[iii]

As it was with the *Jews* of Dent. xxxii. 39, &c.
old, even so now it is with us Prov. xiv. 34.
and all nations,—What we sow, Gen. xviii. 4.
that shall we reap, nay if we
sow *the wind*, we shall reap *the*
whirl-wind.

—As humility, *faith* in God, Hab. ii. 4.
common sense and love of
country naturally raise and, as
I may say, inspire both our
hearts and bodies,—in *the day* of Joh. ii. 17,
Num. xxv. 11, 12, 13.
trial, with the noblest heaven-
born zeal, with the most public-Jud. vi. 34.
Jud. vii. 20,
21.
2 Chro. xxiv. 20.
spirited and intrepid resolutions
and *activity*. — So high pride,
infidelity, vain, voluptuous, vi-
cious habits of living and think-
ing (like *Dives* in the memora-
ble parable) and the love of this
low bodily life, consequent See Dan. v.
5, 6, 18, &c.
Gen. xi. 4,
5, 6, &c.
thereupon ;—*These*, my *Lord*,
when difficulties, imminent
dangers, and future pains pre-
sent themselves to their view ;
these,

[iv]

Luke xvi.
25.

Joh. i. 1.

these, I say, naturally deject the poor-spirits of all such, distract their heads and sink their hearts low, very low and down, even to the abyfs of infamy, torment and fruitless remorse.

This, My Lord, is the Voice not only of human reason, but of *the Divine*, Τῷ λόγῳ πρὸς τὸν Θεόν.

‘ And thou *Capernaum*, (said *He*, who knew all things and all Men from the Beginning)
‘ which art exalted unto heaven shall be brought down to
‘ Hell; for if the mighty works,
‘ which have been done in *thee*,
‘ had been done in *Sodom*; it
‘ would have remained until
‘ this Day. But I say unto
‘ you, that it shall be more
‘ tolerable for the Land of *Sodom* in the Day of *Judgment*,
‘ than for *thee*.’

Mat. xi. 23,
24.

But

But now, in these remarkable Words, *My Lord*, we may plainly see not only the disingenuous base nature and terrible tendency of such pride, voluptuousness and infidelity,—but also *the Divine* knowledge and authority of *Jesus Christ*; (in respect of proud nations and infidel cities, as well as particular persons) *whose* great power can neither be resisted, nor avoided.

This appeareth not only in the sudden surprizing sulphureous destruction from heaven of *Sodom* and its most detestable inhabitants, but in the waters of *Noah*, and in that most remarkable destruction of *Corah* and his rebellious Company, of *Jerusalem* and her celebrated temple, and especially in the miraculous dispersion of the *Jews* ever since.

Gen. xix.

24.

gen. vi. 17.

Num. xvi.

32, 33.

Mar. xiii.

1, 2.

Amos ix. 9.

Luk. xxi. 24.

For

For these *Jews* are now, even now, in the order of *providence*, a spectacle to the world, to Angels and to men, I mean a standing miracle in all and every part of the world in confirmation of the truth of the *gospel* dispensation.

‘ These things, says *he*, have
‘ I told you, that when the
‘ time shall come, ye may re-
‘ member, that I told you of
‘ them.’

Joh. xvi. 4.

See Isa. xli.
21, 22, 23.

Joh. xxi. 18.
Joh. xvi. 2.
Luke xix.
41, 42, &c.
Mat. xxiii.
37, 38.

Nay the future sufferings of his own favourite disciples, as well as the perverse worldly-minded *Jews*, were punctiliously foretold and most pathetically lamented by God our *Saviour* in his *glorious gospel*.

And as the truly *omniscient* and *adorable Author* said in the person of *Abraham*, in respect of his brethren to the vain-glorious

glorious voluptuous glutton;
 (whose doom was then fixed
 by an irreverfible fentence,
 when he prayed, *in that place*
of torment, that he would
 therefore fend *Lazarus* to his
 father's houfe, to let his bre-
 thren know, before they paffed
that irremeable path, how very
 miserable he was then and
 there, *for living as he did*)—
 they have *Mofes* and the pro-
 phets, let them hear them;—
 fo may we fay to fuch; who
now are too many amongst
 us;—you have *Jesus Chrift* and
 his apoftles, *hear him*, hear
 them; fearch the fcriptures
now, for *now* is the accepted
 time; ‘ The night may foon
 ‘ come, (for what is our life?)
 ‘ when no man can work.’

Luke xvi.
24, &c.

Joh. ix. 4.

Such was the doctrine of
God our Saviour, *whose day* in
 b the

Joh. viii. 56.
1 Cor. xv. 22.

the flesh (*the whitest day* to all the sons of *Adam*) *Abraham* seemeth to have foreseen, when he was so highly favoured, when he was most graciously permitted not only to converse, but even to expostulate with *the God of our lives* and of *all our mercies*, about the future imminent destruction of *Sodom*; which *this truly Divine Person* communicated freely to this most faithful and friendly patriarch, who stileth *Him the Lord* and *the Judge* of all the earth, who would not therefore destroy the righteous (his nephew *Lot*) with the wicked.

Gen. xviii.
17, 18, 19,
27.

Gen. xviii.
25.

But now, though *Jesus, the seed of Abraham*, in WHOM all the nations of the earth are blessed, (*He being God* as well as man) can by *His most powerful mediation* do such great things

things either against, or for us
and these our nations in *this*,
or the *next* world; yet is *He*
not two, but one *Divine Per-*
son, equal to *the Father*, as Joh. v. 17,
touching *His Godhead*. 18.
Joh. viii. 58.

Hence, *My Lord*, ariseth
His glorious power, even *the*
Omnipotency of his Mediation.
Isa. xliii. 13.
Deut. xxxii. 39.

But take *His own words*, for
they are still the clearest, the
strongest, and most *vivific*.

‘ Verily, verily I say unto Joh. xvi. 23.
‘ you, whatsoever ye shall ask
‘ *the Father* in *my Name*, *He*
‘ will give it you.’ And again,
‘ whatsoever ye shall ask in *my* Joh. xiv. 13,
‘ *Name*; that will I do, that ^{14.}
‘ *the Father* may be glorified Joh. iii. 35.
‘ in *the Son*; for *the Father*
‘ loveth *the Son* and has given
‘ all things into *His* hand,’—
appertaining to *this*, as well as
the *next* world.—Hence the

petitions, deprecations, &c. in our most excellent liturgy run all in his great and glorious name*.

Yet it is remarkable, My Lord, that there is *one prayer*, wherein all our several petitions, contained in the morning and evening service, are *summed up*, as I may say, and *re-inforced* and yet in *this important prayer* the DIVINE merits and mediation of God our Saviour are not mentioned in the close of it; but it is so for *this great and good reason*; viz. because

* See the prayers appointed for rain, fair weather, in the time of war and tumults, in the Ember weeks, and for the high court of parliament during the session.

N. B. The Octagon-Gentry in Liverpool, would do well in considering THIS; so would all others: for there is none other NAME under heaven given among men, whereby they can be saved. Acts iv. 12.

this

this very prayer is directed by the catholic, as well as our own church, *particularly*, or *personally* to the eternal Son of God Himself, as the sole Mediator between God and Man; who, by the way, is styled and *that* according to *scripture*, in the preface, παντοκρατωρ θεος. See Rev. i. 8.

But so THE CHURCH signifies to all Her members, — that they may safely rely on *His Divine presence and power*, as well as *His most gracious promise*, viz. ‘ that when even two ‘ or three are gathered together ‘ in His NAME, He will grant ‘ their requests,’ especially when they, according to the direction of *His Church*, resign themselves up to His infinite wisdom and goodness, *so* to fulfil them, *as* may be most *expedient*

Mat. xviii.

20.

Joh. xiv. 13,

14.

expedient for them and His Church.

This was
printed in the
year 1759.

And *thus* has *He* lately by *His*
great good interceding power
and providence crowned this
our year with an harvest so
very remarkably plentiful: *who*
has likewise shewn *Himself*
through the whole course of it,
My Lord, the God of these
nations, whereunto we belong,
' in those signal and ever-
' memorable successes to his
' *Majesty's* arms both by sea
' and land, particularly by the
' defeat of the French army
' in *Canada* and the taking of
' *Quebec*' from that aspiring
monarchy; which exalteth it-
self unto heaven, and threat-
eneth our Good King and
these our nations after such
a manner!

For *thus*, even *thus* is *Jesus*
Christ

Christ represented to us in the *scriptures* and in our most excellent creeds, articles and common-prayer throughout all its offices by *Law* happily established; * for *they* are far superior in all points to all others and, in my way of thinking, *the true fountain* of all those distinguishing *Divine* favors and

* The Testimony given by the King and Parliament to the Common Prayer in the Act, which establisheth the use of it, is *very memorable*, and sure should never be forgotten by their successors, viz. that it was by **the aid of the Holy Ghost** *with uniform agreement concluded and set forth, &c.* May their successors ever have the same way of thinking and resolve to corroborate and invigorate those laws; which have been made to defend and secure it! that no persons whatsoever presume, under the highest penalties, **to preach, declare, or speak any thing in derogation, depraving, or despising of the said book, or any thing therein contained, or any part thereof.** Act for Unif. 1 Eliz.

the

*the light of his countenance;—
which we ourselves are by no
means worthy of.*

—Not unto us therefore,
but unto our most excellent
church be the praise and the
glory through *Jesus Christ, her*
Joh. xx. 28. *Lord and her God; who loveth*
this our *Jerusalem* and has by
His Divine mediation brought
such great and glorious things
to pass for *her sake*, and may
they prosper, who love thee!

But thus, I say, is *Jesus*
Christ represented to us *in the*
scriptures, I mean under these
high and most endearing divine
titles and characters on purpose
to draw us for our own sake so
Joh. xv. 12,
13, 14, &c. *to love Him, as to keep his truly*
*great and good commandments,**

* Away with impure *Antinomia-*
nism; it is abominable not only in the
sight of the Immaculate Lamb of God,
but

‘ this is the way, the truth Joh. xiv. 6,
 ‘ and the life,’ and on pur- ^{15.}
 pose likewise to win us to ho-
 nour and worship *Him, our*
greatest Benefactor, for our
 own sake, even as we honor
 and worship *the Father.*

Plain it appeareth, *My Lord,*
 in the scriptures to me, that
the mind and will of God the Joh. xiv. 1.
Father is,—that the Son should Joh. v. 23,
24.
 be honoured with the same
faith and obedience; which *He*
 requireth to be paid to *Himself.*

For though *the Father* be
personally superior to and *so* Joh. xiv. 28.
 distinct from *His only begotten*
 and *most dearly beloved Son,* yet
 are they not two, but one and
 the same *Deity.*

but of all good men; who take delight
 not only in abiding in *the doctrine* of
 Christ, but in bringing forth *much good*
fruit to the Honor and Glory of God Joh. xv. 8.
 THE FATHER. Mat. v. 16.

c

Such,

Such, even such is *His* own doctrine concerning *Himself*. *Ipsē dixit*; ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν. What an EGOTIC saying is *this* from the *bumble Jesus*!

See 2 Cor.
xiii. 14.
2 Thess. iii. 5.

But so *He Himself* maketh good *that abstruse part* of our grand Creed, which says, and in *this TRINITY* none is afore, or after other; none is greater, or less than another; but the whole three Persons are co-eternal together and co-equal, i. e. in point of GODHEAD; which is all one and the same.

But now herein we may see, that we have greatly the Advantage of *the self-conceited Deist*, who follows the light of nature, so diminished and weak thro' *the flesh*, as his sovereign law, and rejecteth the GLORIOUS LIGHT of the gospel,

[xvii]

pel, so sufficient and satisfactory to *him*, who believeth in JESUS, through the SPIRIT. Rom. viii. 2, 3, 15, 16.

The Deist relies on that broken reed, that filthy rag, Isa. lxiv. 6. viz. *his own righteousness and repentance*, and despiseth the *Divine Goodness of the Lord our Righteousness*; WHO voluntarily laid down His life for us, and so made a perfect atonement to the offended Majesty of the FATHER. Jer. xxiii. Joh. i. 29. Joh. xv. 13. Sure such a death should be faithfully remembered by us.

The Deist has indeed the goodness, yet but of one supreme-solitary-divine person to trust to for the remission of his sins and *him*, according to the Christian system, but an *imaginary one*.

For, according to the doctrine of the beloved Disciple,

[xviii]

‘ Whosoever denieth THE SON,
 ‘ the same has not THE FA-
 : Joh. ii. 23. ‘ THER;’ and our Lord and
 Master Himself says, ‘ he, that
 ‘ honoreth not THE SON, ho-
 ‘ noreth not THE FATHER, who
 Joh v. 23. ‘ sent Him,’ with such fair
 and sufficient *credentials* to
 make all (who have the glo-
 rious light of His gospel) ho-
 nor *Him*, even as they honor
 Joh. xiv. 10. THE FATHER.

Such *deistical* men, there-
 fore, must worship *they know*
not what.—Ye believe in God,
 ‘ believe also in Jesus Christ,
 ‘ crucified for us: for in HIM
 Joh. i. 4. ‘ was life, and the life was the
 ‘ light of men. I AM (says he
 Joh. xi. 25. in the fullness of HIS DIVINE
 POWER) ‘ THE RESURRECTION
 Joh. i. 4. ‘ AND THE LIEE.’

Thus, even thus, we Chris-
 tians are taught both how to
 believe,

believe, and how to worship
and do to save ourselves from
our sins ;— we must be *born* *Rom. viii. 9.*
again of THE SPIRIT. *Rom. viii. 11.*
Joh. iii. 3, 5.

For we have three Divine
Persons according to His Doc-
trine in reality subsisting, tes- *Joh. iii. 11.*
tifying and most intimately *Joh. v. 36,*
united in the same glorious *37.*
GODHEAD, — every one infi- *Joh. xv. 26.*
nitely wise, just, and good,
as well as powerful to DRAW, *Joh. vi. 44.*
to contrive and satisfy for us,
fallen and *frail*; and also to *Joh. xii. 24,*
help our infirmities, and set us *32.*
rightly forward in our Christian *Rom. viii.*
course, every one in His own *2, 3.*
order, office, or character. *Joh. xvi. 7,*
13, 14, 15.

This appears plain in the
following benedictory passages,
viz. ‘ The Grace of our Lord
‘ Jesus Christ, and the love of
‘ God (THE FATHER) and the
‘ communion of the Holy *2 Cor. xiii.*
‘ Ghost *14.*

‘ Ghost be with you all. *A-*
‘ *men.*’ And again, ‘ The
‘ LORD (the HOLY GHOST) di-
‘ rect your hearts into the love
‘ of God (the FATHER) and in-
‘ to the patient waiting for
2 Thes. iii. 5. ‘ CHRIST.’

For though the natural or-
der of these Divine Persons
(which appears plainly *in the*
form of Baptism prescribed by
our Lord Himself, and in the
Gloria Patri deduced from it)
seemeth to be here transposed;
which confirmeth the remark
above, about *that abstruse part*
of our grand creed; yet we
must always *candidly* confess
in *honor* of the UNBEGOTTEN
FATHER, that though the Grace
of our Lord Jesus Christ be *the*
sole meritorious, and the fellow-
ship of the Holy Ghost, *the*
great instrumental, or perfective
cause;

cause; yet, I say, we must always *candidly* confess, that the over-abundant love of God the Father was THE PRIME impulsive cause both of our Creation and Redemption. — We must likewise confess and earnestly contend, that the FATHER is in point of order, character, personal Priority and Authority, THE ONLY TRUE GOD, — ἀφ' ἑαυτῆς, i. e. *of and from* HIMSELF.

Gen. i. 26.

Joh. iii. 16.

Joh. xvii. 3.

Because *it is written*, and must therefore by all Sects and Parties, who believe the scriptures, be granted, viz. that God the Father is ὁ πρῶτος ἐν τῇ θεότητι, i. e. the FIRST PERSON in the GODHEAD, ὁ ἔχει ζωὴν ἐν ἑαυτῷ, who has life in Himself, and is ἡ πηγὴ τῆς θεότητος, i. e. the FOUNTAIN of the GODHEAD.

Joh. v. 26.

This

This is *the peculiar personal privilege, the distinguishing high characteristic, or the scriptural PREROGATIVE* of the UNBEGOTTEN FATHER, WHICH His only BEGOTTEN SON in the whole course of His Ministry pays the greatest deference to; so doth our most excellent CHURCH, witness the beginning of our LITANY, *that best of offices in the best of churches.*

Mat. v. 16.
Joh. iv. 34.
Joh. xv. 8.

This appears in many, very many places, and especially when He, by the DIVINE Power inhering in HIMSELF, raised *Lazarus* from the Dead, to convince the bye-standers, that God was His own Father *ἰδιος πατήρ*, and that He HIMSELF was *ἴσος τῷ Θεῷ*, i. e. equal with God in *Point of Godhead.*

Joh. xi. 4,
40, 41, 42.

Joh. v. 18.

But yet He still honoreth his UNBEGOTTEN FATHER with this

this supreme Divine title, viz. in referring all His Extraordinary words and works to His superior personal self-existent and original Love, as well as to His Power and Glory. See Joh. iii. 16. Joh. viii. 6, 17, 18. Joh. viii. 54.

‘ God (says He) so loved the World, that He gave His only begotten Son,’ &c.

So that Jesus Christ, the ONLY BEGOTTEN SON, *the Necessary Existent*, ὁ ὢν, in the bosom of the FATHER, must Joh. i. 18. still be the *Second Person in the same Godhead*. ‘ I AM, says HE, THE ROOT, (as well as) the Offspring of *David*. Rev. xxii. 16.

And the Royal Prophet saw
His Divine Glory, when he
said, ' The LORD said unto
' My LORD, sit THOU on my
' Right-hand, until I make
' thy Enemies, thy footstool.'
and again ' *Thy Throne, O*
d GOD,

‘ G O D, is for ever and
 ‘ ever.’

Pfal. xlv. 6,

7.

See Mat. xxii.

42, 43, &c.

So that we must still insist,
 that the ONLY BEGOTTEN SON
 is Θεὸς ὁ Δεύτερος, I mean
 ‘ very God of very God, be-
 ‘ gotten, not made, being
 ‘ ὁμοούσιος i. e. of one sub-
 ‘ stance with the Unbegotten
 ‘ Father.

‘ For like as we are com-
 ‘ pelled by the Christian Ve-
 ‘ rity to acknowledge every
 ‘ Person by Himself to be
 ‘ God and LORD, so are we
 ‘ forbidden by the Catholic
 ‘ Religion to say, there be
 ‘ three Gods, or three LORDS.’

Besides, HE, who says,
 ‘ My *Father* is greater than
 ‘ all,’ the same says immedi-
 ately afterwards, ‘ *I and my*
 ‘ *Father* are one.’

Joh. x. 29,

30.

Here I cannot but say again,
 what

what an EGOTIC saying is this
from the *Humble Jesus*!

For did ever any angel, I
mean any created being under
the Old or New Testament *Jud. xiii. 16,*
speak after this high manner of *17, 18.*
himself in comparison with the *Rev. xxii. 8, 9.*
great God and Father of all, I *Sob. xii. 13, 16,*
and my FATHER are one, ἐγὼ *17, 18, &c.*
Joh. x. 30.
καὶ ὁ πατὴρ ἓν ἐσμεν, viz. ἓν θεῖον, *Acts xviii.*
29.
unum numen, εἷς θεός (κατ' ἀριθ-
μὸν) unus Deus, numericè, i. e. *1 Cor. viii.*
4, 5, 6.
ONE GOD in point of *number,*
or *unity?*

For *the Lord our God* is *one* *Deut. vi. 4.*
Lord. This is the first of all *Mar. xii. 29.*
the commandments both in the
Old and New Testament.

But doth not the *Deity, My* *See Mark*
Lord, appear more perfectly *xii. 6.*
happy, when considered in a *Joh. i, 2.*
pure *social,* than when confi- *Mat. iii. 16,*
dered in a *monastic* solitary way *17.*
of being? *Prov. viii.*
22, &c.
Joh. xvii.
5, 24.

But *the word of God is the word of God.*

Joh. xvi. 32.

For *Jesus Christ*, speaking of *himself*, says, ἐγὼ εἰμι μόνος. ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν. i. e. *I am not alone, because the Father is with me.*

See Joh viii.

29.

Joh. xiv. 10.

Yet still we may go further even with *the Word of God*; *Who sheweth himself*, his manner of existence (as far as possibly can be to man) with *the Father* in the following words.

Joh. v. 19.

‘ Ἀμὴν Ἀμὴν λέγω ὑμῖν, ἃ δύναται ὁ υἱὸς ποιεῖν ἅφ' ἑαυτοῦ οὐδέν, &c. Verily, verily, I say unto you, *The Son* can do nothing of *Himself*, but what *He* seeth *the Father* do; — for what things soever *the Father* doth, these also doth *the Son*, ὁμοίως, i. e. Similiter, simul, secum.

—Herein

—Herein we may see, that
the Divine agency is but ONE.

Here give me leave to say,
that it deserveth to be well
observed and always remem-
bered, by every member of
this shining University, but
especially by such as are, or
propose to be ministers, (who
should, as they love its Glory
and their own, frequently
search, — *with a single Eye*,
compare, learn, and inwardly
digest the scriptures) — that
when our LORD has recourse to
this phrase, *viz. ‘ Verily, ve-*
‘ rily I say unto you,’ some
doctrine very important im-
mediately followeth.

See Joh. iii.
5, 11.
Joh. vi. 53.
Joh. viii. 51,
58.
Joh. xvi. 23,
24.

For *He* then speaketh in
His own Name with Authority,
even as the MESSIAH, or the
SON of GOD.

And

Joh. v. 19. And thus it is in this very place.

For the true reason, as I humbly apprehend, why the Son of God can do nothing of Himself,—is owing to *His Divine Consubstantiality with the Father*, ‘ My FATHER (says HE, just above) worketh hitherto and I work.’

Verse 17.

Now plain it is, that God the FATHER and the SON have always acted together ever since the World began, both in the Creation and Conservation of it;—which in the scriptures are manifestly ascribed both to the SON and the HOLY GHOST, as well as the FATHER.

See Joh. i. 1,
2, 3.
Col. i. 16, 17.
Gen. i. 2.
Job xxvi. 13.
Psal. xxxiii. 6.

Yet the UNBEGOTTEN FATHER is always the *First Mover*.—Hence it is, — that *the Son can do nothing of Himself*.

Let

Let us, says the FATHER of Heaven, ' let Us make man ' in OUR Image.'* So GOD Gen. i. 26, 27. created man in His own Image.

But here we cannot help seeing a certain solemn deliberation and consultation, I mean a plurality of Divine Persons *in perfect unity*, concerned in this new superior *rational creation*; wherein the *Divine agency* appears to be but ONE.

For HE spake or willed and it was done.

And as it was in the Creation, so was it likewise in the Redemption of man. For the SON, as you have seen above,

* *Epiphanius* says, *This is the language of GOD to HIS WORD and ONLY BEGOTTEN.* See *Hæres.* xliv. n. 4. and xlv. n. 3. *where he says Adam was* πεπλασμένος ἐν χειρὶ πατρὸς καὶ υἱὸς καὶ ἁγίου πνεύματος. *i. e. formed by the hand of the FATHER and the SON and the HOLY GHOST.*

can

can do nothing of Himself
 : Joh. ii. 19 but what He seeth the FATHER
 do; yet what things soever
 the FATHER doth, these also
 See Joh. xiv. 10, 11. doth the SON of course.

For as *the Father* and the
 Joh. i. 3. *Son* are consubstantial, they
 cannot act separately.

It deserveth likewise to be
 very well observed, that *Jesus*
 re-assumeth this most important
 point and repeateth this *His*
Divine doctrine concerning
Himself more plainly, and af-
 ter a more full and emphatical
 manner, saying, οὐ δύναμαι ἐγὼ
 Joh. v. 30. ποιεῖν ἅψ' ἐμαυτῶ οὐδέν. *I can*
of mine ownself do nothing.

Herein we may see very
 plainly, in my way of think-
 ing, that *Jesus Christ* is θεός
 ὁμοούσιος τῷ πατρὶ, a *Divine*
Person consubstantial with the
Father. ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν.
 Such

Such is the doctrine of our Supreme Divine Lawgiver.

But here remarkable, very remarkable it is *again*, that our LORD doth not say ἐγὼ καὶ ὁ πατὴρ ἐν εἰμι, *sum unum*, i. e. *am one*, confounding the *Persons*, but He says ἐν ἐσμεν *sumus unum*, i. e. *are one*, neither confounding the *persons* with the *Sabellian*, nor dividing the *Substance* with the *Arian*.

But now, who can enough admire the DIVINE brevity, clearness and precision in *this His theological proposition!* which, of itself, seemeth to be a fair cogent apodictical argument for HIS DIVINE PRESCIENCE of these troublesome heresies to come; which have so long infested and still do infest HIS CHURCH.

e

BUT

But is it not strange, that learned men, now-a-days, should affect to signalize themselves by reviving old heresies, and that too without being able to produce any new arguments for them? sure they expose themselves by such proceedings and shew the weakness of their cause.

Such men seem greatly to resemble those, who deny the doctrine of the FALL; though they give daily, *both in their words and works*, demonstrative proofs of it, and at the same time of the Divine goodness, forbearance, and long-suffering.

—For God our Saviour *from the sad effects of the Fall* giveth such, as He did the people before the flood, *time and space* to reflect, to repent and amend. Oh that they were teachable!

‘ for

(xxxiii)

‘ for if any man will do His
‘ will, he shall know of the
‘ doctrine.’

Joh. vii. 17.

‘ Whosoever, says He, speak-
‘ eth a word against the SON
‘ of MAN; it shall (*upon his*
‘ *repentance*) be forgiven him : See 1 Tim. i.
‘ but whosoever speaketh a- 13, 14, &c.
‘ against the HOLY GHOST; it
‘ shall not be forgiven him,
‘ neither in *this* world, neither
‘ in *that* to come.’

Mat. xii 32.

Such, by the way, is the
DIGNITY of this eternally DI- *Heb. ix. 14.*
VINE SPIRIT: Quench HIM *Gen. vi. 3.*
not therefore.

1 Thef. v. 13.

But so far fallen were the
superior people of the Jews at
this very time, that the Devil
and his angels had actually got
possession by DIVINE permis-
sion of many of them; so that
JESUS CHRIST our LORD to
shew His superior power, as

well as the DIVINITY and the SUPERIORITY of the SPIRIT of GOD over the devil and his angels, forms an argument not only in words but in *fact*, stronger, than *the gates of hell*, in defence of His own Divine Mission and Authority, to destroy the works and the kingdom of *the prince of darkness*.

See Luke x.
17, 18, 19.

For when the Pharisees said within themselves upon his healing *miraculously* one, that was blind and dumb and possessed also with a devil, to the great amazement of all the people, who cried out here-upon, ‘ is not THIS THE SON ‘ of DAVID ?’

These Pharisees, I say, then said within themselves *most scornfully*, as they could not deny *the fact* ;

‘ *This fellow* doth not cast
‘ out

‘ out devils, but by *Beelzebub*,
‘ the prince of the devils.’ *Mat xii. 24.*

—Herein we may see *the spirit*
of infidelity and the malice and
evil-speaking arising from it. *See Joh. viii.
44, &c.
Gen. iii. 4, 5.*

—But JESUS, our *Divine*
Teacher and *Example*, know-
ing their thoughts, vouch-
safes notwithstanding to reason
with them in *such a superior*
manner, as every man in these
kingdoms, whereunto we be-
long, ought never to forget,
especially the Nobility and
Gentry;—who are concerned
in the Administration of pub-
lic affairs,—out of regard to
our King and Country, as well
as our Church, for HE then
said unto them,

‘ Every Kingdom, divided
‘ against itself, is brought to
‘ desolation, and every city or
‘ house divided against itself,
shall

‘ shall not stand, and if Satan
‘ cast out Satan, he is divided
‘ against himself; how shall
‘ then his kingdom stand ?

Mat. xii. 22,
23, &c.

‘ But if I cast out devils by
‘ the SPIRIT of GOD, then the
‘ kingdom of GOD is come
‘ unto you.’

Gen. iii. 15.

It will be proper to remark
here, that *this miraculous power*
of *casting out devils* and *That*
of *raising the dead* are truly
called CHARACTERISTICAL, I
mean such, as pointed out
most plainly THE SEED of the
woman;—WHO was to bruise *the*
serpent's head in the fulness of
time, and to restore mankind
by His Divine life, doctrine,
death and resurrection, to his
first happy estate; which the
first of human race fell from
by the gross abuse of their own
liberty and powers, as well as
by

by their infidelity and disobedience to the word of God.

Plain it appears in and from the beginning, that the ways of God with man have been always not only just and equal, but very fair and good.

For according to *Moses* and the prophets man was made in the likeness of God, i. e. upright and perfect in his kind, as to his constitutive parts, viz. *Spirit, Soul, and Body*; which then were perfect in their kind, every part in its own proper order, yet most intimately and mysteriously united; so that *in this respect also* man was made in the image of God; I mean, that *the human nature* was then, in its very constitution, *analagous to the Divine*; which consists of *Three Distinct* DIVINE PERSONS mysteriously

See 1 Thef.
v. 23.

riously most intimately united every one in his own order.

—Many questions may be put concerning the human, as well as the Divine nature, that will never meet with a satisfactory answer from the proudest understanding in this present state; ‘ now we see through a glass ‘ darkly.’ *

1 Cor. xiii.
12.

But to proceed, *Moses* and the prophets on purpose to prevent strange doctrines, and to facilitate the reception of the gospel-revelation, always spoke of the creation of the world and of the formation of man, his fall and restoration in the fulness of time, as if several Divine Persons were therein equally concerned.

See Joh. xvii.
24.

* *Dies indicabit Dignitatem nostram*. One; says our grand creed, not by conversion of the Godhead into flesh; but by taking of the manhood in God, &c.

For

For both the WORD and the SPIRIT of GOD are named expressly, as therein concerned and acting jointly and distinctly with the FATHER in the oeconomy both of *nature* and of *grace* to save man from the miserable effects of *the fall*; which seemeth to have changed the earth and atmosphere and to have turned the original righteous constitution of man upside down.

--Such then was *the nakedness* of our first parents; who hereby became mortal, and were for ever banished from Paradise.

But now, *This accursed fall*, so full of evils to the first of human race and all their posterity, was, no doubt, foreseen, in the beginning, by the Divine Persons; who were jointly concerned in his creation, and

f with

See Gen. i. 2.

Gen. ii. 7.

Gen. iii. 15.

Gen. viii. 21,

22.

Gen. xxii. 2,

16, 17, 18.

Psal. xxxiii.

6.

Job xxxiii. 4.

Isa. xix. 25, 26,

27.

Gen. x. iii.

16.

Mal. iii. 1, &c.

whom the DEITY then entered
gen. ii. 16, 17, 18, 25. into covenant; which being
gen. iii. 6, 7, 9. thus broken the SON of GOD
 seems by stipulation with the
Self-existent Offended FATHER,
 to transact or undertake the
 redemption of the world, WHO
 was indeed the properest per-
 son for this *philanthropic* un-
 dertaking, as he now appears
 in the New Testament to be
 the Maker of the world, with
 the assistance of THE SPIRIT.

Joh. i. 1, 2,
 3, 4.
 Joh. xvi. 7,
 8.

See Isa. ix. 6,
 7.
 Gen. xxii. 2,
 16, 17, 18.
 Deut. xviii.
 15, &c.
 Psal. xl. 6,
 7, 8, &c.
 Psal. xvi. 7,
 8, &c.

Manifest it is, that the most
 extraordinary and stupendous
 provision was then made by the
 DEITY to remove gradually or
 in the fulness of time this
 great everlasting infection of
 our nature.

This future renovation of
 our depraved brutalized nature
 our blessed LORD plainly alludes
 to in the New Testament, es-
 pecially

pecially in his remarkable discourse with *Nicodemus* in the third chapter of St. *John's* gospel; where our Redemption and Sanctification are plainly ascribed to His death, His resurrection, ascension, and the mission of THE HOLY GHOST. Joh. iii. 3, 5,

And indeed our original formation, as well as our regeneration, our future resurrection and glorification are very plainly ascribed to a plurality of Divine Persons equally concerned and always acting jointly in concert, every one in his own order, even to the HOLY GHOST, as well as to the FATHER and the SON; ὅτι ἕτοι ὁ

τρεῖς ἐν εἰσι, i. e. because these three are one, *tres unius substantiæ*, a *Tri-une* DEITY. Gen. i. 26. Rom. viii. 11. Joh. iii. 5, 11. 1 Joh. v. 7.

For these three distinct Di-

See Proper Preface for Trinity Sunday. **vine Persons constitute THE ONE GOD of the universe.**

‘ *Jehovah* our GOD is *one*

Deut. vi. 4. ‘ *Jehovah* and *His Name one.*

Zech. xiv. 9. ‘ Thou, whose Name alone

‘ is *Jehovah*, art the most high

Psal. lxxxiii. 18. ‘ over all the earth.’

And again, ‘ by *the Word*
‘ of *Jehovah* were the heavens
‘ made, and all the host of
Psal. xxxiii. 6. ‘ them by *the Spirit of his*
‘ *Mouth.*’* And *thus*, even

Gen. ii. 7. *thus* was it in the original for-
Job. xxxiii. 4. mation of man, and in his re-
Joh. iii. 16. demption also.
Joh. xvi. 7, 8.

—Let this *great* and *good* GOD
therefore be our GOD for ever
and ever, the GOD of these

* GOD by HIS WORD THE SECOND
PERSON of the Trinity made the hea-
vens, THE HOLY SPIRIT the third Per-
son in the Godhead joining in that ad-
See Gen. i. 2. Job xxvi. 13. mirable work. Dr. Nichols *his Para-*
phrase on this Verse.

our

our kingdoms according to the scriptures and the religion now so happily established and by mutual compact united and so very well calculated in all respects to do *the most substantial Service to the State* under our PACIFIC GOOD KING; WHO with us is CUSTOS *utriusque Tabulæ*, viz. THE DEFENDER of our Faith, as well as the GUARDIAN of our laws, over all persons and in all causes, as well ecclesiastical, as civil, *Supreme Head* under JESUS CHRIST THE KING of Kings, to WHOM all power in heaven and earth is now given.

Mat. xxviii.
18.

~Let THIS GOD therefore be our GOD for ever and ever; because He will be our best guide not only through this troublesome world to the most comfortable death, but also to
the

(xliv)

the most joyful resurrection
from it to life everlasting.

For thus, *it is written, ipse
dixit.*

‘ The hour is coming, in
‘ the which all, that are in
‘ their graves, shall hear *his voice*

See Joh. iii.
29.

‘ (THE VOICE of OUR CHAR-
‘ MER) and shall come forth;
‘ they that have done good
‘ unto the resurrection of life,
‘ and they that have done evil
‘ unto the resurrection of dam-
‘ nation.’

Joh. v. 28,
29.

Ephef. i. 20,
21.
Joh. i. 4.

Such, even such an High
and *Mighty One* is now ^{*Jesus Christ*} *the Son*
of God, *the God* of our lives
and of all our mercies, WHO
now is *plainly* constituted by
Acts xvii. 31. *God the Father* our SUPREME
JUDGE, as *the Son of man*,
upon the very same account, viz.
That all men should honor *the*
Son of man even as they honor
Joh. v. 22,
23.
Joh. iii. 13. *the Father.*

Be-

Because he, who honoreth
 not *the Son* in this manner, dis- ^{1 Joh. ii. 23.}
 honoreth *the Father*; who co- ^{2 Joh. 9.}
 existeth in the same nature ^{Joh. xv. 23.}
 from eternity with *his only be-* ^{Joh. xvii. 5.}
gotten Son; who is *one God* ^{Mic. v. 2.}
 with *Him* from everlasting and
 our greatest and most *Glorious*
Benefactor.

For is not *He the Saviour* of ^{Joh. iv. 42.}
 the world?

Will not *He* then be our
 best guide,—as *He* was to *the*
late most famous General Wolfe,
 not only to the gates of *death*, ^{Rev. iii. 21.}
 but beyond them, even to *the* ^{Mal iii. 17.}
gates of heaven and *the throne* ^{Joh. xvii. 24.}
of God? ‘ In ME, said he, ye
 ‘ shall have peace; in the ^{Joh. xvi. 33.}
 ‘ world ye shall have tribula-
 ‘ tion; but be of good cheer;
 ‘ I have overcome the world.’

‘ *He* that overcometh, shall ^{Rev. xxi. 7,}
 ‘ inherit all things and I will ^{8.}
 be

2 Cor. vi. 18. ' be *His God* and *He* shall be
' *my Son.*'

Phil. ii. 6, 9, 10. Such is *His Nature*, such is
His Name, 'Ο 'ΙΗΣΟΥΣ;
which is, *My Lord*, above every
nature and every name even in
heaven.

Rev. v. 12,
13, 14.

Psal. xxiv.

10.

Isa. viii. 13,

14.

For is not *He the Lord of
Hosts Himself* and *the King of
Glory?* who has done such
great and glorious things for us
by *His* most powerful media-
tion in *Europe*, in *Asia*, in
Africa, and especially in *Ame-
rica*; whereof we now rejoice
with joy unspeakable and full
of glory.

Such is the account given of
Him in the scriptures of truth,
especially by the royal prophet,
that experienced and most fa-
mous warrior; whom the Lord
of Hosts Himself magnified
indeed from a very little one,
(—as

2 Sam. vii.
18, &c.

(xlvii)

(—as *He* has lately done us,
these nations whereunto we be-
long) ‘ For from the sheep- Pfal. lxxviii.
‘ folds *He* took him, as *he* was 70, 71.
‘ following his ewes great with
‘ young, *He* brought him to
‘ feed (and fight for) *Jacob*
‘ *His people* and *Israel* *His*
‘ *inheritance.*’

‘ Blessed, says he, be the Pfal. cxliv. 1.
‘ *Lord*, my strength; WHO Herein we
‘ teacheth my hands to war may see, that
‘ and my fingers to fight. war, when it
is just and ne-
cessary, is
warranted by
God's word.

But now, *this royal* shep- God's word.
herd and chief-captain of *Is-*
rael, so raised up, saw *the*
glory of *the Lord* his God be- 1 Sam. xvii.
fore in his prior victories over 34, 35, &c.
the lion and *the bear*, devour-
ing his *little lamb*, as well as
in *his glorious* conquest of the
great overgrown *Philistine* ;
who so proudly defied the ar-
mies of the *living God* !

g

But

See Mat. xxii.
42, 43, &c.

But further, *this* now royal prophet saw *His* glory, the glory of *this* *His* most honourable Son (or descendent accord-

Gen. xvii. 1,
2, 3.

Deut. xviii.
15, &c.

Exod. iii 5.

Josh. v. 14.

Josh. ii. 6, 7.

Psal. xvi. 8,
9, &c.

Rom. i. 3, 4.

Acts ii. 25.

Psal. cx. 1.

Psal. xxiv. 1,
&c.

Acts i. 11.

Dan. vii. 9,
10, 13, 14.

See Ephes. i.
21, &c.

ing to the flesh) after an higher manner, as *Abraham*, *Moses* and *Joshua* seem to have done, even *the* glory of *His* supreme Divinity—in *His* future RESURRECTION from the dead in the fulness of time and in *His* most triumphant and GOD-LIKE ASCENSION with the chariots of the MOST HIGHEST not only to the gates of heaven, but even to the right hand of *His* Father, there to reign over all, until his enemies became *His* foot-stool, as THE SON of MAN.

Luke i. 31,
32, 33.

But again, such is the account likewise given of *Him* at *His* most wonderful conception and birth by the angel *Gabriel*,

Gabriel, and by that eminent angel; who appeared likewise in a visible, nay in such a glorious form, as on THIS GREAT Christmas-Day.

GOOD DAY to the shepherds, watching over their flocks by night, that they indeed were terrified. ‘ For *his* counte- Luke ii. 8, 9.

‘ nance was like lightening

‘ and *his* raiment white, as

‘ snow, and for fear of *him*,

‘ these shepherds did shake and a mistake

‘ became as dead men.’ Mat. xxviii

3, 4.

When this most illustrious messenger from above said to them; ‘ *Fear not*,’ idè behold,

‘ I bring you good tidings of

‘ great joy, which shall be to

‘ *all people*. For unto you is

‘ born THIS DAY in the city

‘ of *David*, a saviour, which is

‘ *Christ the Lord*.’ THE LORD

OUR RIGHTEOUSNESS! sing, O Luk. ii. 8, 9,

heavens! rejoice, O earth! 10, 11.

Jer. xxiii. 6.

Job xxxviii.
7.

Luke ii. 13,
14.

See Rom. v.
19.

When suddenly there was with *this* EVANGELICAL angel a multitude of the heavenly host singing with *him*, upon this high occasion, as at a second creation, ‘ and praising ‘ *God*, saying, *Glory to God* ‘ in the highest and on earth ‘ peace, good will towards ‘ men.’

But now, *My Lord*, this pure benevolent, this truly pacific and *restitutive religion* of *Jesus Christ* (*who* came thus, even *thus* to save mankind, so fallen, from their sins) is *my Cause*.

Because it is *the cause* of our *restitutive* and *tutelary Deity*, *the God of our native country*, *the God* of these nations whereunto we belong, and likewise *the cause of VIRTUE visible*.

For GOD, or VIRTUE, *My Lord*,

Lord, was during his glorious ministry, manifest even in the manhood of Jesus Christ; so reconciling the world unto Himself, yea all the fullness of the Godhead (σωματικῶς) substantially.*

Jesus Christ, the seed of the woman, viz. the Blessed Virgin, ἐσκήνωσεν tabernacled thus, even thus with men, to bruise the serpent's head, to destroy in the face of the Jews, according to their prophets, the power of the prince of the devils.

' For as in Adam all die, ' even so in Christ shall all be ' made alive,' alive indeed, alive unto and with God not in the garden of Eden, but in

* Where one (*divine person*) is, there is *God* all whole in majesty, together with all his power, wisdom and goodness. See *Hom. on the resurrection.*

the

the heavenly Jerusalem, with the general assembly and church of the first-born, our
 Heb. xii. 22, *all-glorious Mediator; who in*
 23, 24. *the days of his humiliation*
 See Joh. xvii. 24. *gave his first favourite disciples,*
 Mat. xvii. 1, 2, &c. *Peter, James, and John, a faint glimpse of his future great glory.*

When *His* disciples, even the seventy, ordained and sent by *him* before *His* face to prepare *his* way, cast out devils in *his* name and beheld with great joy
 Luke x. 1, 17, 18, 19. *‘ His glory, the glory as of the*
 Joh. i. 14. *‘ only begotten of the father, full*
‘ of grace and truth; — and
‘ of his fulness have we all re-
 Joh. i. 16. *‘ ceived and grace for grace,’ in proportion to His infinite fulness and our respective proficiency.*

‘ For to every one, that
‘ has, shall be given, and he
 Mat. xxv. 29. *‘ shall have abundance,’ — of*
 grace,

grace, i. e. as much as he can receive.

Quicquid recipitur, recipitur secundum recipientem.

But now, we have the witness of men and of angels, not only the good, but the evil ones, crying out, ‘ What have we to do with *thee*, JESUS, ‘ *thou Son of God?* art thou ‘ come hither to torment us Mat. viii. 29. ‘ before the time?

And again, ‘ these men ‘ (*Paul and Silas*) are the ser- Acts xvi. 17. ‘ vants τῷ Θεῷ τῷ Ὑψίστῳ of the ‘ *most high God*; who shew ‘ unto MEN the way of sal- ‘ vation.’

But now *Paul and Silas*, by See Rom. i. 1. Phil. i. 1. the way, were the servants of JESUS CHRIST; to whose *Divine* power they had immediate recourse upon this occasion. For *Paul* said to this troublesome

some evil spirit, ' I command
 ' thee in *the Name* of JESUS
 ' CHRIST to come out of her,
 Acts xvi. 18. ' and he came out the same
 ' hour.' JESUS CHRIST there-
 fore is ὁ Θεὸς ὁ Ὑψίστος.

But though we have the
 witness of men and of such an-
 gels, yet still the witness of
 GOD, *My Lord*, is far greater
 in our cause.

Hear HIM therefore, even
 (μεθ' ἡμῶν τὸν Θεόν) GOD with us,
 WHO is *the blessed* and *only Po-*
 tentate, *the Lord* of Lords and
 1 Tim. vi. 15. *the King* of Kings, ὁ Παντο-
 Rev. xvii. 14. κρατωρ; who is always by *His*
 Rev. i. 8. *good Spirit* with his faithful
 Mat. xxviii. 20. servants; who dignified and dis-
 tinguished, *my Lord*, your great
 good, your truly *Glorious Ancest-*
 tor after a very particular and
 extraordinary manner, even in
 the hour and power of dark-
 ness

ness, for *his* very worthy deeds, done by the special assistance of *Divine Providence* to these our nations.

For plain it is, that *Lord Russel Himself* really imputed *his* sufferings and *his* extraordinary death to *his* public and steady zeal for the Religion established, and the protestant succession.

Such a *Hero*, such a *Christian Hero* for the protestant interest all the world over is now *his present Majesty of Prussia*; who honoreth the Son, even as Joh. v. 23. *he* honoreth the Father; like your great good Ancestor; who declared himself a true member of our glorious Church.

So far was *he* from having any design against the King's life, that *he* prayed for him, that his reign might be long
h and

and prosperous and *his Country*,
which he loved after a *superior*
 manner, *happy* in a truly *pro-*
testant successor.

Such a Revolutioner was he!

Sure *his name* should be em-
 balmed in history with honor
 and immortality; that it may
 remain among the posterities;
 which shall be blessed through
him, His endeavours to save us from Popery.

His notions of popery were
 severe and sanguinary, yet in
 fact true and just; witness our
twenty-third of October.

He knew and, no doubt, fe-
 riously considered with an ho-
 nest and good heart, what had
 happened particularly at *Ox-*
ford, in the bloody reign of
Queen Mary, to our *Church*
 and *State*, (whose real inte-
 rests are inseparably connected)
 and *he* foresaw, as I may say,
 what

what would happen in the reign of *James* the second, if it took place, as it did.

When the MOST RADIANT UNIVERSITY, under THE SUN of RIGHTEOUSNESS, distinguished HERSELF, as SHE really did in the reign of CHARLES THE MARTYR for *her Loyalty*, for *her superior Love of Country*, *true Religion and Virtue* *.

* This is not spoken of *Oxford* with any design to disparage, or derogate from HER VERY FAMOUS SISTER; WHO has signalized and distinguished HERSELF in like manner to serve both *Her King* and *Her Country* and also *the Religion established*.

This pure primitive Religion should, in point of good politicks, as well as true piety, be kept in high reputation and reverence, yet with due regard still to *the Toleration* as well as the *Test-Act*; which do honour to *human nature* and the *supreme Judge* of all the earth, as well as to *our most excellent Church*.

But now, *this Church* seemeth to be committed by THE CONSTITUTION in a great measure to the care and vigilance

No faith with hereticks, a favourite maxim with rigid papists, seemeth to have been *the rule* of *his* judgment; with this view *he* said, that *his extraordinary* death might be of more service to *his country*, than *his* life.

Thus, even thus, my Lord, *he* laid *his patriot-head* with great composure upon the block with a serene countenance, full of good hopes.

For *this Lord* was very far from being a furious zealot for either church, or state; *he* was resigned and willing to die for *his religion* and *his country*;

of our most famous Universities; which are *the Foundations* and *great Pillars* of *it*.

For if THE ROOT be sound and holy, so will THE BRANCHES be.

Floreat Academia et Ecclesia nostræ Anglicanæ-Hibernicæ in secula seculorum!

yet

yet *he* was quite calm, settled and serene (according to Bishop Burnet, who attended *him* to the last) in *his* religious and political principles. See his History.

He wished indeed most heartily,—that all protestants would lay aside their discord and animosities and unite prudently, as well as amicably;—that some church-men would be less rigid and satyrical, and all dissenters less scrupulous and precise;—that so we might all become one fold and so fight, in our several ways and stations, as (*εἷς*) one man, for the sake of the common cause, *the religion established*;—which, as it now stands, is without any peradventure, *my Lord, the pure religion of Jesus Christ. Esto perpetuo!*

This religion, the lord Russel
had

See Mat. v.
43, 44, &c.

had not only imbibed, but also thoroughly seasoned *his very heart with*;—even as to the hardest and yet the most humane of all its sayings.

See Luke
xxiii. 34.

For *he* forgave *his* enemies all from *the highest* to the lowest;—‘ because they knew ‘ not what they did, or said.*

Thus, even thus, my Lord, he received the Sacrament with great devotion from the famous

* By these means (viz. suborned witnesses, potent malice and cruelty) fell the virtuous *Lord Russel* a sacrifice to *the Bill of Exclusion* and *the Duke's revenge*, and yet of that integrity to *his Country* and untainted course of life; that none ever spoke evil of him, but those, who knew none evil in him; only because *he* was one of those, who sought to exclude *the Duke* from the hopes of *tyranny* and *oppression*, *the Duke* was resolved to exclude *him* from *the earth*.

Such is the character and the account given of the conduct and *Fate* of *Lord Russel* in an anonymous history, I met with in *the Bodleian-Library*.

Tillotson

Tillotson the day before *he* suffered in remembrance of *his great Master*, whose pattern *he* followed: well knowing, that
' if we suffer like, we shall also reign with him.'

But here, *my Lord*, you may say, where are the great good words, you promised, that would command our Faith and our Obedience too, viz. *the words* of our great God and Saviour?

Tit. ii. 13.

Please to take them now; for they are truly—VIVIFIC;—when they meet with an attentive free rational soul: *Joh. vii. 17.*
such, my Lord, is the good *Joh. viii. 31, 32, 34, 36.*
ground for the following words *Mat. xiii. 23.*
of the God of our Country.

' Ye are from beneath; I *Joh. viii. 23,*
' AM from above; ye are of ^{24.}
' this world; I AM not of this
' world;—if ye believe not,
' that

- ' that I AM HE, ye shall die
 ' in your sins :—but how can
 ' ye believe, who receive ho-
 ' nor one of another and seek
 ' not *the honor*, τὴν δόξαν τὴν
 Joh. v. 44. ' παρὰ τῶ μόνου θεοῦ ?
 ' If any man serve ME, let
 ' him follow ME, *my example*,
 See Joh. viii. 58. ' and *where* I AM, *there shall*
 ' also my servant be. If any
 ' man serve ME, *him* will MY
 Joh. xii. 26, 27. ' FATHER HONOR.
 ' For GOD so loved the
 ' world, that HE gave His
 ' ONLY BEGOTTEN SON, that
 ' whosoever believeth in *Him*
 ' should not perish, but have
 Joh. iii. 16. ' everlasting life.
 ' I came down from hea-
 ' ven not to do mine own *hu-*
 See Mat. xxvi. 39, 42. ' *man* will, but *the will of* HIM
 Joh. vi. 38. ' WHO *sent* ME.
 See Heb. x. 7, 9. ' I came down from hea-
 ' ven ;—that ye might have
 ' life

- ‘ life *eternal* and that ye might
 ‘ have *such* life more *abundant*— Joh. x. 10.
 ‘ *ly* (not in the garden of Eden *Rev. ii. 7.*
 ‘ *but*) in the Kingdom of Hea-
 ‘ ven.—Blessed are the poor Mat. v. 3.
 ‘ in spirit!—
 ‘ For I *am* the *resurrection* Joh. xi. 25,
 ‘ and *the* life, &c.—and *they*,^{26.}
 ‘ *who* shall be accounted wor-
 ‘ thy to obtain *that* world and
 ‘ *the* *resurrection* from the Luk. xx. 36
 ‘ dead,—*they* (οὐτε ἀποθανεῖν ἐτι
 ‘ δύνανται) cannot die any
 ‘ more; for *they* are (ἰσάγγε-
 ‘ λοι) *equal* to the *angels*, &c.
 ‘ —and I, when I am lifted
 ‘ up from the earth, (ἐλκύσω) Joh. xii. 32.
 ‘ will *draw* all men unto *me*. Mar. xvi. 15.
 ‘ —For I *am* to ascend to *my*
 ‘ *Father* and *your* *Father* and
 ‘ to *my* *God* and *your* *God*.’
 ‘ —Go ye into all the Joh. xx. 17.
 ‘ world and preach *this* *gospel*
 ‘ to every creature — καὶ ἰδὲ,
 i ‘ and

(lxiv)

Mat. xxviii. 20. ‘ and lo, I am (μεθ’ ὑμῶν) with
‘ you *all* alway even unto the
‘ end of the world, *Amen*.

Joh. xiv. 2. ‘ In my *Father’s house* are
‘ many mansions; (room e-
‘ nough) I go before to pre-
‘ pare places for you; to *him*
‘ that overcometh will I grant
‘ to sit with *me* in *my* throne,
‘ even as I also overcame and
Rev. iii. 21. ‘ am set down with *my Father*
‘ in *his throne*.’

Mat. x. 40. So that to sit on *his right*
hand and on *his left*, *My Lord*,
in *his glorious kingdom* is re-
Joh. v. 19. served for and will be given by
Joh. x. 30. *God the Father* and *the Son*
CONJUNCTIM to those; who
have by the help of *His Holy*
Spirit, in the hour and power
of darkness, prepared them-
selves *best* for these most ho-
norable places.

Mat. xx. 22,
23.
See the
Greek.

Αλλ’ οἷς ἡτοίμασαι, δοθήσεται.

He

He, who here humbleth himself most, shall at last, when Jesus, the Lord of hosts, maketh up his jewels, be most highly exalted. When the distinction, the stars, and the garters, the brilliants and the feathers of gold will be truly honorable and endure to eternity.

Thus it is written, ipse dixit, Mat. xviii. 1, 2, 3, 4. Mal. iii. 17, 18.
 ‘ *He, that overcometh, shall*
 ‘ *inherit all things, and I will*
 ‘ *be his God and he shall be*
 ‘ *my Son.*’ Rev. xxi. 7.

But now, *My Lord, in these Divine sayings of the Son;*
 (τὸ θεὸς τὸ ζῶντος of the God, who liveth, who has life in himself) Joh. v. 26.

‘ *To whom all power in hea-* Mat. xxviii. 18.
 ‘ *ven and in earth is given;* See Rev. xi. 15.
 ‘ *who now ruleth in the king-*
 ‘ *doms of men and giveth* Dan. iv. 32. See Psal. lxxii.
 ‘ *them to whomsoever he will,*

Your Grace may see the main

drift of this small book ; which is written, as I said, not only in defence of the religion of nature, as it now is, but in defence likewise of all the Fundamental doctrines and precepts of our most excellent Church.

For this our rightly reformed Church professeth by far the purest, the most primitive and philanthropic mode of christianity and should therefore (ἐλκύσῃ) DRAW all the different sects and separatists especially in these nations, whereunto we belong, into her maternal bosom.

Away with jesuitical inquisitive cruel compelling popery and power arbitrary, so repugnant to the true genius of England and Ireland and to the natural rights and liberties of mankind ; who are born, as I said,

saïd, in the beginning, intelligent and free, conscious and accountable.

Away with them,—but by all *fair means* :

Such sure are those now used in our *charter-schools* ; that most *humane* and therefore most *excellent* institution ; which cannot be too well regulated, recommended and encouraged. For a right good regular laborious christian education is, *My*^{10.} *Lord, the fountain and foundation* of every great and good man, as you will see in the following book.

The king of *Egypt* and his people forgetting the duties of *humanity* and the great good services of the most consummate prime minister, I mean, *Joseph*, conspired most cunningly and most cruelly (when
he

² Thes. iii.

See Gen.
xlvii. chap.

Exod. i. 9,
&c.

he was dead) against the growing people of *Israel*, to subdue, to diminish, and at last to destroy them, by killing their men-children.

Gal. iii. 28.

But *his late Majesty* (WHOSE HUMANITY was at the battle of *Dettingen* and always most CONSPICUOUS) and his good people of *England* and *Ireland* have recourse to the sweetest and most refined arts even of Christian policy to save both our Romish male and female children indeed, to make them all (εἷς) one with us in *Jesus Christ*.

For *this* (according to the great *Lord Russel*) is the safest, the best, the most honorable and powerful situation for *true Britons* and *Hibernians*; who should even of themselves judge what is right
and

and go fairly and freely and do likewise.

So should the intelligent and free, the honest and good papists, especially here with us, judge and do.

—To see *the scriptures* (so faithfully translated into our own tongue and transmitted down to us) with our own eyes.—To have them in this manner constantly in our own houses, that we may, whenever we please, read, mark, understand and inwardly digest them, by comparing them with an intelligent free conscious spirit;—to have them so read and compared, nay opened and explained, as we really have throughout our whole liturgy, or common-prayer, and especially in our excellent creeds, articles of religion, homilies
and

and sermons,—*all* in our own tongue,—that we may hence form for ourselves a true judgment of things spiritual,—and so get a right good general rule of faith and manners, and believe (—not implicitly but) every man for himself with all his heart and likewise confess publickly with his own mouth and then go and do and say likewise.

This sure is not only a truly reasonable, but also a most comfortable and self-satisfactory *Christian* service*.

* Which they, who separate themselves, lose the benefit of, and become without just cause guilty of schism.

For the surplice and the cross in baptism are sure the most innocent and significative signs, and such is the gesture of kneeling at the Sacrament and bowing at THE NAME OF JESUS, THAT GREAT and GLORIOUS NAME.

‘ For there is none other name under

See Phil. ii.
10.

(lxxi)

But now *these*, *My Lord*,
are privileges and blessings in-
deed, peculiar to the happy
members of our most *excellent*
church. Such privileges, as
poor papists in general are
strangers to, for which we bless
thee, O Lord *Jesus* !

Ora pro nobis semper; O
Jesu, hominum salvator !

For THOU only art our
Father and our Master.

Sure the reformation and the
restoration as well as the revo-
lution, *these*, I say, *My Lord*,
were the greatest blessings, that
ever God our Saviour vouch-
safed to these nations, since *the*
light of his glorious gospel shone
upon them.

Call no man, says *He*, your
father, or your master upon *the*

Mat. xxiii.
9, 10.

der heaven given among men, where-
by we can be saved.

Acts iv. 12.

k

earth;

earth; for (εἷς) one is your master, ὁ χριστός, — ὁ ὢν ἐν τῷ οὐρανῷ, which is in heaven, ὁ ὢν εἰς τὸν κόλπον τῆς πατρὸς, which is in the bosom of the Father.

Joh. iii. 13.
Joh. i. 18.

Such is the doctrine of our supreme divine lawgiver, who has given us by HIS SPIRIT these holy scriptures in this manner to abide with us for ever, as the rule of our faith and practice.

Joh. xiv 16.

To believe, or not believe gospel-revelations is far, very far from being a matter of indifference.

For we must believe them and that heartily, and confess them too publickly upon occasion, as we hope to be saved.

See Mat. x.

32, 33.

Mar. viii. 38.

We must believe, for instance, that JESUS CHRIST is the SEED of the WOMAN, or the MESSIAH and the SON of GOD;

(lxxiii)

GOD ; that *He* came down
from heaven in the fulness of
time on *the part of God* with *Joh. i. 2, 4, 15.*
the fairest credentials of *His* *16, 17, 18.*
Divine authority to reveal *His* *Joh. iii. 2,*
Father's will to mankind. *37.*

We must believe likewise,
that *He* came into the world
to shew mankind in all things *Joh. xiii. 13,*
an EXAMPLE to be followed by *15.*
us, as far as *our infirmities* will *Joh. xiv. 6.*
permit, and to save us fallen,
sinful and very frail from our
sins by *His* most perfect obe-
dience and the most stupen-
dous sacrifice of *Himself* upon *Joh. xv. 13.*
the cross, to satisfy *the Divine*
Justice ;—which *He* manifestly
did, as appears in *His* rising
again for our justification thro' *see Isa. 53, 8c.*
faith in *His* blood according to *Gen. xxii. 2, 7.*
the prophets ever since the *8, 13*
world began. *Gen. iii. 15.*

See Luke
xxiv. 25, 26,
27, 44, &c.

Such, even such is *His* own doctrine concerning *Himself*.

See Acts ii.
1, 2, &c.

Joh. xv. 26.

Joh. xv. 26.

Where we have the fairest, the most full and satisfactory account of these most important and necessary articles of our christian faith ; where too, we have an awful account of *His God-like Ascension* and of *His most extraordinary Mission* of another *Divine Person* from heaven on *the part of man*, viz. THE HOLY GHOST, styled in scripture by our LORD HIMSELF *the Spirit of Truth* and *the Comforter*, and who was according to these *Divine Characters* to refresh the memory of *His* apostles, to lead them into the remembrance and perfect knowledge of all gospel-truths, to help their natural infirmities and support their spirits and to enlighten, comfort,

fort, and co-operate not only with them, but also with all all those, who heard them, with *an honest and good heart*, *Luk. viii. 15.* in all and every part of the world; which was to be converted to the Christian faith by their holy lives, heavenly doctrine and mighty works. *See Acts i. 8, 9. Mar. xvi. 15, 16, &c.*

For they were baptized with the HOLY GHOST, as well as our BLESSED LORD; — WHO sent them, as HIS FATHER sent HIM. *Acts ii. 3, 4. Mat. iii. 16. Joh. xx. 21, 22.* WHO gave them such power and such wisdom and spirit, as none could resist, without incurring damnation upon themselves. *Mar. xvi. 16. Joh. xiv. 12. Joh. xv. 5, 6. Joh. xv. 22, 23, 24.*

‘ If ye believe not, says *He* ‘ *Himself* to the Jews, that I AM ‘ HE, viz. (the MESSIAH and ‘ the SON of GOD) ye shall die *Joh. viii. 24.* ‘ in your sins.’

And such was the doctrine of John the Baptist and of *Joh. iii. 36.*

See Acts ii.
38.
Acts iv. 12.

of his Apostles; who baptized
in *the Name of the Son* and of
the Holy Ghost, as well as of
the Father.

So that we must, as we hope
to be saved from our sins, (for
in many things we offend all)
believe rightly the Incarnation
of our LORD JESUS CHRIST,
as well as the Doctrine of *the*
Trinity in Unity.

But now, the right faith is,
that we believe and confess that
our LORD JESUS CHRIST, the
SON of GOD, is GOD and Man;
Man, that he might suffer for
our salvation, and GOD of
GOD, that HE might by His
sufferings make a full perfect
and sufficient sacrifice, obla-
tion and satisfaction for the sins
of the whole world, and so by
the power of *His Divinity* rise
Victorious from the dead, and
ascend

Joh vii. 29.

Joh xii. 24.

Rev. v. 5, 6,
7 &c.

Joh ii. 19,
21, 22.

ascend in triumph into heaven,
even to the right-hand of His
FATHER, there to reign over all.

But now such an high and
holy One is our LORD and Joh. xiii. 13.
MASTER.

‘ Be not ye, said HE to His
‘ Apostles, called *Rabbi, Rab-*
‘ *bi, Masters.* For *εἷς* One is Mat. xxiii.
‘ your MASTER, even CHRIST, 8, 10.
‘ the ONLY BEGOTTEN SON; Joh. i. 18.
‘ WHICH IS in the *Bosom* of the
‘ FATHER.’

To say, (with some learned
men,—especially the late Dr.
Clarke, in his scripture-doc-
trine (as he calls it) of the
ever-blessed Trinity) that the
masculine adjective *εἷς* can fig-
nify nothing else but one sin-
gle person, would not be
right; because this is a great
mistake.

Besides, *My Lord*, what is
distinctly

1 Cor. xiii.
12.

distinctly meant, or to be understood by the word *sig*, or *person*, when applied to God, we **N O W** know not. For
 ‘ **N O W** (in this case) we see
 ‘ (in the words of the apostle)
 ‘ through a glass darkly,—
 ‘ only in part,’ and must be content to do so, ‘ till that,
 ‘ which is perfect, is come.’

Joh. xv. 26.

Joh. xv. 13,
14, 15.

Yet we, I mean, *our most excellent Church* is quite right in using *the word, person*, upon this occasion ;—because *the scripture of truth, which is our rule of faith*, has given (in condescension to our human capacities) *personal attributes and actions* to the *Father, Son and Holy Ghost* ; which, no doubt, are real differences in *the Deity* and *analagous* to personal differences with us, and must have some foundation in truth. Yet

Yet we cannot therefore argue *strictly*, or in a *literal sense*, as Dr. Clarke seems to have done, from *the human* to THE DIVINE NATURE; *which* is,—*in kind*, so vastly different from and infinitely superior, in all respects, to *our human nature*.

Man is man; God is God.

We may, by searching, stretch our imagination and rack our fancy, till we crack every fibre in our brain.

God is God.

But canst thou, O vain man, imagine *the Deity* to be just such an one, as thy self?

For in this very place, the word *εἷς* seemeth to be *the highest title* (according to the doctrine even of Dr. Clarke) assumed by our Saviour in the new testament, and would, ac-

See Job. xi.
7, &c.
Psal. cxxxix.
6.
Job. xxxvi.
26.
Ephes. iii.
18, &c.
See Exod.
iii. 14.

Mat. xxiii. 8.

according to *the doctor's* notion of the word εἷς, prove destructive of his own system, *i. e.* of his own doctrine of the scripture.

For it is plainly assumed by *Jesus Christ*, as a *Divine attribute*, belonging to *him*, as
 Joh. iii. 13 ὁ ὢν ἐν τῷ θρανῷ, as ὁ ὢν εἰς τὸν
 Joh. i. 18. κόλπον τῆ πατρός, as ὁ ὢν ἐπὶ
 Rom. ix. 5. πάντων θεὸς ἐυλογητός εἰς τῆς αἰῶνας, Ἀμήν.

For *Jesus Christ* is our *everlasting Father* and *supreme Master*, even *the mighty God* and that in the old as well as the
 Isa. ix. 6. new testament. For ‘ In the
 Joh. i. 2, 4. ‘ beginning was *the Word* and
 ‘ *the Word* was with *God*, and
 ‘ *the Word* was *God*.—In *Him*
 See Joh. viii. 12. ‘ was *life* and *the life* was *the*
 ‘ *light* of men.’

So that εἷς here may signify, as it doth in the epistle of St. *James*,

James, εἰς ἑστίν ὁ νομοθέτης, &c. Jam. iv. 12.

or as it doth in the gospel of St.

Matthew, οὐδεὶς ἀγαθὸς εἰ μὴ Mat. xix. 17.

εἰς, ὁ θεός, or as *our father*,
which art in heaven signifieth
 in our *Lord's* prayer, I mean
all the fullness of the Godhead,
or the whole ever-blessed Trinity
 in *Unity*.

But now, so far is our grand
 creed from bearing hard (as
 some presume to say, it doth)
 upon humanity, or being in
 the least rigid, or uncharitable,
 that it is, in reality, when
 rightly understood, not only
the most rational, but even the
 most EVANGELICAL creed, we
 have.

For those parts of this creed,
 which are represented, as full
 of rigor and terror, and as a
 collection of cold abstruse rea-
 sonings, nice mysterious perso-

nal distinctions and amusing refinements, merely *speculative*, should be seriously considered, as in reality what they are, viz. a fair chain of philosophic reasoning from the scriptures, to shew the most learned members of our church,—that are fair-spirited and free-thinkers *indeed*, by a clearly connected argument of a considerable length,—that the doctrine of *the Trinity in Unity* has its foundation in scripture and ought therefore to be thoroughly received, embraced, believed and held, as a necessary part of the catholic faith, *according to the 8th article of our church.*

This must appear to every one; who is willing and capable of giving these parts and propositions a fair examination,
by

by comparing them with the scriptures; which are given to lighten and direct our impaired reason; for they are fairly deducible not only from the words of the Apostles, but of JESUS CHRIST Himself; who sure was *the greatest Philanthropist*, that ever appeared in the world, and whose words sure must, in such a case, have a very *practical influence*, and make *the heart* of every man *move even out of its place*; when he reflects upon the terrors of the LORD.

‘ I will forewarn you, says
 ‘ *He*, (with the deepest con-
 ‘ cern for the salvation of
 ‘ men) whom you shall fear;
 ‘ fear not them, who kill the
 ‘ body and after that have no
 ‘ more, that they can do; but
 ‘ fear *Him*, who has power
 ‘ after

Gen. iii. 22 &c.

Gen. xi. 7, 8.

Gen. xix. 24.

1 Cor. viii. 6.

2 Cor. xiii. 14.

1 Joh. v. 7.

1 Joh. ii. 22,

23.

2 Thes. i. 8, 9.

2 Thes. iii. 5.

Heb. x. 28,

29, 30, 31.

See Mar. xvi.

16. Mat. xii. 32.

Mat. xxv. 46.

Joh. iii. 11,

18, 19, 36.

Joh. viii. 24.

Joh. xv. 22,

23, &c.

Rev. xxi. 8.

See 2 Cor. v.

11, 13, &c.

Rev. vi. 16,

17.

Luk. xii. 4, 5.

‘ after *He* has killed, to tor-
‘ ment both body and soul in
‘ hell; where their worm dieth
‘ not and the fire is not
Mar. ix. 43, ‘ quenched;—yea, I say unto
44.
Jhn. xiii. 24. ‘ you, fear *Him* — and keep
‘ *His* commandments.’

Who said also, ‘ Ye believe
‘ in God, believe likewise in
Joh. xiv. 1 ‘ ME, and, as you love me,
Joh. xiv. 14, ‘ keep my commandments;
15, 16.
Joh. x. 30. ‘ For I and my Father are
‘ one.’

He, that so believeth and is
baptized in the *Name of the*
Father and of *the Son* and of
the Holy Ghost, shall be saved;
but he that believeth not, *i. e.*
that disbelieveth, that will not
believe this my gospel, that re-
jecteth this my baptism preach-
ed by you mine Apostles, in-
vested by *the Spirit* with my
Divine Power, he shall be
damned,

damned; shake off the dust of
your feet against that man,
that house, that city.

* Verily I, to *whom* All Judgment is committed by *the Father*, say now unto you,—
that it shall be more tolerable
for the land of *Sodom* and *Gomorrha* in the day of Judgment, than for such. Joh. v. 22,
27.
Mat. x. 14,
15.

Jesus Christ the Son of God is
not to be considered, as an hea-
then philosopher, or human
law-giver, but as *the Son of
God* and the supreme judge of
mankind, *Who* searcheth the
reins and hearts; has *He* said it Rev. ii. 23.
and will *He* not do it? has *He*
spoken and will *He* not make
it good? ‘ Heaven and earth

* Αδελφοί, ἕτως δὲ ἡμᾶς φρονεῖν περὶ Ἰησοῦ
Χριστοῦ, ὡς περὶ Θεοῦ, ὡς περὶ κριτοῦ
Ζώντων καὶ νεκρῶν· καὶ ὃ δὲ ἡμᾶς μικρὰ
φρονεῖν περὶ τῆς σωτηρίας ἡμῶν.

Clem. Rom. Ep. ad Cor. ii. sect. i.

‘ shall

See Luke
xxi. 33.

‘ shall pass away, but *His*
‘ words shall not pass away.’

But now,—this is the fairest,
as well as the most awakening,
awful and tremendous warning,
and was intended, no doubt,
by the truly *Divine Author* to
stir up and to compel, as I
may say, the hearts of the
hearers to come in, to comply
with it.

And thus it did prevail
through *the Spirit*, when *the*
Lord Jesus was glorified, upon
the primitive Christians, as it
did upon the people of *Nine-*
Jonah iii. 10. *veh*, through *Jonah's* preach-
ing, who knowing the terrors
of *the Lord*, turned instantly
Mat xii. 41. every man from his evil way,
from darkness to light, from
the power of Satan unto *God*.

But alas! we now find by
every day's sad experience not
only

only in respect of our modern infidels, but even ourselves, that this severe and shocking warning is not sufficient to save us even from ourselves.

Jesus knew what was in man, I mean. —with *what reluctance* he, *fallen* and *sensualized*, would receive his superior *salutary* doctrine, however in *itself* reasonable, and therefore were *His* apostles to put on the whole armour of *God*, to display *the terrors*, as well as *the glories* of the gospel-dispensation, to try *all means*, like the learned Apostle, to let mankind know *the severity*, as well as *the goodness* of *God*, that their highest interests were greatly concerned, that life, or death, their eternal happiness, or misery eternal depended on their choice.

See Joh. ii.

24, 25.

Joh. iii. 6.

1 Cor. ii. 14.

2 Cor. ii. 16,
17.

—Such was *the Apostolic* way of preaching. But these Apostles, when *Jesus* was glorified, had powers, such superior wisdom and spirit given them, from above; that they then in the face of all opposition met with surprizing great success; this plainly appears in the Acts of the Apostles and indeed every where.

Acts ii. 13,
37, &c.
Acts iv. 19,
32, &c.
Acts xix. 10,
11, &c.
Rom. xv. 18,
19.

These superior *Divine* helps were given and continued to the Apostles and their successors, whilst the religion of *Jesus* was like a grain of mustard seed, *i. e.* very small, weak, persecuted and wanted such help, to shew the poor Apostles themselves, as well as their hearers, — that CHRIST CRUCIFIED was *the power* of God and *the wisdom* of God.

See Gal. vi.
14.

For not many wise men after

ter

(lxxxix)

ter the flesh were called, that no flesh should glory in *His* presence.

See 1 Cor. i.
26, 27, &c.
Mat. xi. 25,
26.

This, this was the fairest argument, the most illustrious and triumphant demonstration in the face of the Philosophers, as well as the Vulgar,--that this religion was in reality from above and could not be overthrown.

Such seemeth to have been the sentiments of *Gamaliel*, that celebrated Doctor among the Jews, and such are the accounts we have from the learned heathen and the greatest enemies of Christianity, as well as from sacred antiquity, I mean the histories of the Christian church and *Her* Martyrologies.

See Acts v.
39.

For the blood of the Martyrs in those days became THE SEED of the poor persecuted Christian church ;

church ; which brought forth much good fruit, some thirty, some sixty, and some an hundred fold.—So mightily grew the *Word of God* and prevailed by their manner of dying !

See Acts vii.
59, 60.
Acts xxii. 20.

When *the glorious Trinity* in *Unity* manifested, as I may say, *the Divine Majesty* of *their eternal Power* and *Godhead* ; when *the Spirit* of *Christ* and of *God* did indeed shew the most *stupendous* efficacy of Christian baptism in *the Name* of *the Father, Son* and *Holy Ghost*,—in changing, quick as lightning, the very hearts and lives of those, whom it had irradiated, rooting up instantly their evil habits, and giving them, as it were, a new birth, a new frame of mind, a new set of ideas, such a *synteresis*, or different view of this and the

the world to come, as made them perform immediately with secret sincere pleasure every virtuous and pious action.

So were they all taught of *God*; Jer. xxxi. 33, 34.
Who seemeth now to have re-
 formed them, as I may say,
upright, effectually upright,
 even in *His own Image.* Gen. i. 26.

For in this superior celestial course *they proceeded*,—and that with sobriety of understanding and decency,—just as if they were *new creatures from above.* See Joh. iii. 3. Jam. iii. 17. Tit. iii. 4, 5.

For they persevered, adding daily virtue to virtue and grace to grace, till they sealed the first baptismal profession of their Faith *by water in the Son of God* in the last stupendous confirmation of it in *their blood.*— See Acts viii. 36, 37, &c.

Such were not the fruits of any *human* philosophy, that ever appeared in the world.

But

But now pure Christianity is through the good providence of *God* settled and established *with us*, and *so* these very extraordinary operations of *the Spirit* are withdrawn; — because we have freely all the means of information and also *grace*, vouchsafed still in such measures, as are meet, to such, as love *God* and their neighbour, and pray seriously for it.

‘ If you love *Me*, says our
 ‘ *Blessed Lord*, keep my com-
 ‘ mandments and I will pray *the*
 ‘ *Father*, and *He* shall give
 ‘ you another Comforter, that
 ‘ *He* may abide with you for
 ‘ ever.’

Joh. xiv. 15,
 16.

But now, sure we may see clearly in what has been said above, — whence our help cometh, — that of ourselves

Joh. xv. 4, 5. we can do nothing.

So

—So far are we fallen from *original* righteousness and so much stand we still in need of help from above,—*God's preventing and co-operating grace; which* we should daily pray for in *His glorious Name* according to *His* most gracious directions, *Who* loved us and washed us from our sins in *His own blood*,—and whose *Spirit* will for *His Sake* help our infirmities.

Joh. xvi. 23.

Rev. i. 5.

Rom. viii. 26,
27.

But sure *the Saviour* of the world, and *the great Judge* of all the earth may say, when that great and terrible day cometh, to such amongst us, as are determined to have their reward at any rate *here*, to such, as daily contrive within themselves, how to receive honor, riches, or pleasures one of another *here*, to such as centre
in

in themselves and neglect their duty to *God* and their neighbour, to such, as despise *Divine Revelation* and all *His* ordinances and do that only, which seemeth right in their own *vitiating* eyes, — so making, as far as they can, Gods of themselves *here*, just like the first of human race and Lord *Aaron*; when they made themselves *so naked* unto their shame, — by disbelieving and disobeying *the Word of God*, and following their own vain imaginations.

Gen. iii. 7.

Exod. xxxii.
25.

—Such, I am afraid, are too many of our modern admirers of *the light of nature, the moral sense, the metaphysical fitnesses*, as they are called, in the reason and truth of things, — which, when separated from, or opposed to, *the reveled will*
of

of *God* are blind, or rather diabolical guides.

—So *specious* was the pretence seemingly in the beginning concerning the capacities of human nature; which was then perfect in its kind, and yet subject to temptation.

When Satan himself, so cast down out of heaven for his ambition to be like the most HIGH, was transformed to puff up with the same spirit, and to deceive the first of human race through his subtlety.

2 Cor. xi. 3.
See Mat. iv.
8, 9.

For he then said, ‘ Ye shall
‘ not surely die; for *God* doth
‘ know, that in the day, ye
‘ eat thereof, then your eyes
‘ will be opened and ye shall
‘ be as Gods.’

Gen. iii. 4, 5.

‘ It is no great thing there-
‘ fore, says the Apostle, if his
‘ ministers also be transformed,

n

‘ as

‘ as the ministers of righteousness
 ‘ to corrupt your minds
 2 Cor. xi. ‘ from the simplicity, that is
 14, 15, 3, 4. ‘ in CHRIST.’

—The most *essential* part of
 whose simple, yet everlasting,
 gospel, is *this*, viz. — that *He*
died voluntarily to make an
 atonement for the *offended Ma-*
jefty of the Father, to redeem
 us from the curse of the fall
 by the most amazing sacrifice
 of himself upon the cross, and
 rose again for our justification
 according to *His* own Divine
 prediction.

see Mat. xvi. 21,
 22, 23 &c.

Thus, even *thus*, ‘ was *He* of
 ‘ *God* made unto us not only
 ‘ wisdom and righteousness (by
His own superior Divine life
 ‘ and doctrine) but also sanctifi-
 ‘ cation and redemption,’ by
His crucifixion, *His* most glo-
 rious resurrection and trium-
 phant ascension. But

1 Cor. i. 30.
 See Joh. iii.
 14, 15, 16.

But now, ~~what~~ what has been thus done by *Jesus Christ* for us men and our salvation, can never be undone by any of *us*, or even *the gates of hell*;—so that every man's salvation is in his own power. Such is the doctrine of the learned Apostle; who did not affect excellency of speech, or enticing words of man's wisdom upon this concerning topic. ‘ I determined, says he, not to know, *i. e.* not to *make known* or *preach* any thing among you, save *Jesus Christ*, and *Him crucified*.’

1 Cor. ii. 1, 2.

And again, ‘ what shall we then say to these things? If God be for us, who can be against us? *He*, who spared not *His* own Son, τὸν υἱόν, but delivered *Him* up for us all; how shall he not
n 2 ‘ with

‘ with *Him* also freely give us
‘ all things? Who shall lay
‘ any thing to the charge of
‘ God’s elect? (let him know)
‘ that it is *God*, who justifieth.
‘ Who (then) is he, that con-
‘ demneth? (let him know,
‘ that) it is CHRIST, who died
‘ for all, yea, rather that is risen
‘ again; who is even at the
‘ right hand of God, who also
‘ maketh intercession for us;
‘ who (then) shall separate us
‘ from the love of Christ?” &c.

Rom. viii.
31, 32, &c.

→ Shall such ministers, as are
above-mentioned; who sacri-
fice to the God of this world
and to their own nets? God
forbid.

See 2 Cor.
iv. 3, 4.

But now, I say again, sure
the Lord Jesus may say to
such at that great and terrible
day:— ‘ Remember, that you in

Luk. xv. 25. ‘ your life time received your
‘ good

(xcix)

‘ good things. Verily I say unto
‘ you, you have had your reward.

‘ O ye of little faith ! what Mat. vi. 1, 2.
‘ could I have done more Mat. viii. 26.
‘ to my vineyard, that I have
‘ not done in it ? Wherefore,
‘ when I looked, that it should
‘ bring forth grapes, brought Isa. v. 4.
‘ it forth wild grapes ? See Mat. xxi.
33, &c.

‘ Depart from me, ye cursed,
‘ into everlasting fire, prepared
‘ for the devil and his angels.
‘ For I was an hungred and ye
‘ gave me no meat ; I was
‘ thirsty and ye gave me no
‘ drink.’ Mat. xxv. 41.
&c.

But herein we may see the
great goodness of that Aposto-
lical advice, viz. ‘ love not
‘ the world.—‘ for all that is
‘ in the world, the lust of the
‘ flesh, the lust of the eyes
‘ and the pride of life, is not
‘ of God, but is of the world,
‘ and

(c)

‘ and the world passeth away
‘ and the lust thereof;—but
‘ he, that doth the will of
‘ God, abideth for ever.

—Herein we may see, that
the reveled will of God is *the*
sole sure Foundation, that will
stand the severest attacks.

Such is the doctrine of our
Great Lawgiver in the close
of *His* Divine sermon on the
Mount.

‘ Whosoever heareth these
‘ sayings of mine, and DOTH
‘ THEM. I will liken HIM to a
‘ *wise man*, who built his
‘ house upon *a rock*, and the
‘ rain descended, and the floods
‘ came, and the winds blew,
‘ and beat upon that house
‘ and it fell not; — because it
‘ was founded upon *a rock*.’

Mat. vii. 24,
25.

—Man, we must all con-
fess, is both *intelligent* and
free;

free; so that every man may do the will of *God*, *whose way is equal*, if he will; i. e. if he will do his best, if he will use his honest and heartiest endeavours with the light he has.

For *God*, *Who* keepeth *His* promise for ever, will assist such both in believing and doing what is right. ‘ For if
 ‘ any man will do his will, he Joh. vii. 17.
 ‘ shall know of the doctrine.’

Let us then be serious and keep our deceitful hearts with all diligence, I mean pure from lust, avarice, pride, prejudice, ready to receive *any rule of faith, or life, any evangelic doctrine, or precept*, how mysterious or severe soever, that *plainly appears to come from God*; who loveth mankind; who cannot err and will not deceive us.

So

So we shall even now, in good time, meet, as the primitive Christians did, with sufficient *superior assistance* and *inwardly wish* to find such a religion *well-grounded*, as provideth a sure remedy for the infirmities of our fallen frail mortal nature, and ensureth to us after this short uncertain life, a future celestial life and full felicity for ever at God's right hand, even A CROWN of *righteousness*, reserved in heaven by our *Lord* and our *God* for such.

See 2 Tim.
iv. 8.

If he, who striveth for the mastery in the *Olympics* upon earth, is temperate in all things, that he may obtain a temporal crown; what should we be to gain the high prize in the *Olympics* for heaven?

1 Cor. ix.
24, 25.

‘ Let us so run, that we may
‘ obtain.’ But

(ciii)

But now, in order to this, let us frequently represent to ourselves not only *the joys* of heaven, but *the terrors* of THE LIVING GOD, FATHER, SON, and HOLY GHOST; *Who* have all combined, as I may say, Gen. i. 26, 27. not only to make man *upright*, but to save men *fallen* even from *themselves*, viz. from their own irregular wills and vicious affections.—Let us then keep Mat. xxviii. 19. Joh. iii. 5, 6. our *parental bodies* under and bring them into subjection, lest we fall short of *such great* 1 Cor. ix. 27. *salvation*. see Rom. vii. 24, 25.

So far are the damnatory clauses in our grand creed (as they are *vulgarly*, or rather *invidiously* called) from being uncharitable, that they are full not only of Divine vindictive justice, but of *His* pure Heb. x. 29, 30, 31. benevolence and philanthropy,

o

I mean

Mat x. 20,
29, 30.

See Mat xxiii.
37, 38.

Ezek. xviii.

25, 29, &c.

Joel chap ii.

Jonah iii. 4,
5, 10.

I mean in their great *original intent*, and ought therefore to be most seriously considered in *due time* by every living member of our excellent church, the most well-meaning and charitable church in the known world ; * *Which God* almighty and most gracious has delivered again and again, and doth now deliver ; in *whom* we trust, that *He* will still deliver it from *Atbeism, Idolatry, Deism, Popery and Enthusiasm.*

Sure *He*, who now ruleth over all, viz. JESUS CHRIST, the same yesterday, to-day, and for ever, has given and now doth give us the *fairest pledges* of His Divine love in *the religious principles and pious*

Heb. xiii. 8.

* See Her Collect for *Good Friday*,
O *merciful God*, &c. See Isa. chap i.
and Prov. i. 20, &c.

practices

(cv)

*practices of our Young Prince
and Prolific Princess.*

*These should be counted
public blessings indeed, and in-
deed are rare Royal Examples ;
which our chief Nobility and
Gentry should not only strive
to follow, but daily praise God
for. Oh that such would praise
the Lord for His goodness, and
declare the wonders He has
done for us both at home and
abroad, in all and every part
of the globe!*

*Because every increase of the
Royal Family is not only an
additional security to that great
charter of liberty, which we
through the happy revolution
enjoy by the protestant succe-
sion, but also an additional se-
curity to our rightly reformed
protestant church ; which is in
all things so very conformable*

to the *Word of God*, in all and every part of Her Divine service, especially in Her Grand Creed.

For this Creed *she* has borne and does bear witness to and keep whole and undefiled, as the very apple of *Her Eye*.

For such indeed seemeth to be *Her* sense of this creed—in wisely adding at the close of it the *Gloria Patri*, &c. which, by the way, is not subjoined to our other creeds.

Because *God the Father, Son and Holy Ghost* in it are professedly most intimately united according to the scriptures; which by the glorious revolution are most graciously continued open and free to the least, as well as the greatest in these protestant kingdoms, to enlarge and guide the diminished and decayed

decayed light of *our fallen nature*; *Which* therefore we should daily search, as to these grand truths of pure revelation, — with a *single eye* and *fervent prayer* in His Great NAME; *who* says; ‘ Search the scriptures, ‘ for in them ye think, ye ‘ have eternal life,’ through *the Messiah*; *who* says, ‘ I AM Joh. v. 39. ‘ HE, and whatsoever ye shall Joh. iv. 26. ‘ ask in My NAME, that will ‘ I do, that THE FATHER may ‘ be glorified in the SON. Joh. xiv. 13.

—Herein we may see, that ‘ the way of man is not now ‘ in himself; it is not in man, ‘ that walketh to direct his ‘ steps; consider *His* dignity ‘ and Divine Authority, *who* ‘ said, if ye believe not, that ‘ I AM HE, ye shall die in ‘ your sins.’ Jer. x. 23.
Joh. viii. 24.

So that we must, if we
would

would be wise unto salvation,
have recourse to the scriptures.

see Joh. xv.
26.

For they are they, which
testify of *God*, of *His only be-
gotten Son*, and *Holy Spirit*, of
the Divine Nature, and these
several peculiar Divine Perso-
nalities in IT; *which*, accord-
ing to our grand creed, are
incommunicable.

—For *the unbegotten Father*
can never become *the Son be-
gotten by Him*, nor *the Holy
Ghost* proceeding from *them
both*.

So there is *one Father*, not
three Fathers; *one Son*, not
three Sons; *one Holy Ghost*,
not three Holy Ghosts.

Joh. x. 35.

—*These scriptures* (which
must be true, as the scripture
cannot be broken) represent
every one of these three Per-
sons, as truly and properly
Divine

Divine, i. e. as having *the same*
Divinity in common.

For the scriptures speak of them all alike, I mean not only as infallible witnesses, but as possessing in its fullness, every essential adorable Attribute from everlasting, *viz.* as uncreated, as incomprehensible, as eternal and as Almighty, and also as having a Divine right jointly and severally to the supreme titles of *God* and *Lord* and to Divine worship and adoration.

But now, as it is granted on all hands, that there cannot possibly be three distinct infinite beings, and yet but one such being, (which, by the way, would indeed break the scripture) *who* can be called *God* and *Lord*, we may conclude, that either there must be *three*

Divine

Gen. i. 1, 2, 26,
27.
Job. xxxiii. 4.
Jent vi. 4.
Joh. i. 1, 2, 3, 4.
Joh. iii. 11.
Joh. v. 17.
Joh. x. 30.
1 Joh. v. 7.
Rom. i. 4.
1 Pet. iii. 18.
Heb. ix. 14.
Psal. cxxxix.
7. *Jaq. xlv. 2, 3.*
1 Peter. xii. 1.
Joh. xx. 23.
Acts v. 3, 4.
2 Cor. iii.
17, 18.
Mat. xxviii.
19.
2 Cor. xiii.
14.
Heb. i. 6.
Rev. i. 8.
Mat. xii. 32.
Mat. ix. 38.
Act. xiii. 2.
Act. i. 8.
Act. ii. 3, 4.
Heb. v. 4.

Divine Persons really distinct, yet co-incident, in-dwelling, and united in the glorious God-head, or that these three names, Father, Son and Holy Ghost, do not in reality signify three distinct Divine Persons, but one and the same person under different names.

But further, that they really are intended in *scripture* to signify three Divine Persons really distinct, in whose NAME Christians are baptized, is plain from the very terms themselves, as well as from the distinct personal characters, actions, and offices, ascribed to them in *scripture*.

Such are the characters of THE CREATOR, THE REDEEMER, and the SANCTIFIER of mankind; which sure lay us under the highest obligations to

to pay our most religious regards and duties to them all, both jointly and severally, as we do in the beginning of our excellent Litany, for their great everlasting mercy and goodness to us miserable sinners.

But here I crave leave to remark, that the stupendous incarnation and death of the *Son of God*, OUR LORD and SAVIOUR, whose Divinity is included in the doctrine of the Trinity and fairly and fully asserted in the second part of this creed, is such an amazing instance of *His* condescension and over-abundant Divine love, as sure should *never be forgotten* phil. ii. 5, 6, 7, 8. by us. *

Now these, I mean the doc-

* See the superior sense and the sublime eloquence of St. Paul upon this topic. Rom. viii. 34, &c.

trines of the Trinity and the Incarnation are the grand objects of our belief; which are necessary *according to the scriptures* to our everlasting salvation,—and whosoever believeth these fundamental doctrines, as they are fairly reveled *in the scriptures*, — when we collect and compare the several passages relating to them — with a single eye,—may very safely not only repeat after the minister, but also solemnly assent, or subscribe to *this our grand creed*; which is grounded upon the words of the Author and Finisher of our Faith and in reality more indulgent to *our rational faculties*, than either of our other creeds.

For it has fairly pointed out the fundamental texts, the scriptural terms and proofs, on
which

which our faith and salvation
 are built ; which we may rea-
 sonably acquiesce in, though
 we cannot see clearly thro' the
means of proof, *which* in this
 creed are calculated for the in-
 formation and satisfaction of
 the learned.

Joh. vi. 53.
 Mar. xvi. 16.
 Joh. viii. 24.
 Mat. xii. 32.
 Joh. iii. 36.
 Joh. i. 14.
 1 Tim. iii. 16.

For this creed has the face,
 the stile and the structure of
 fair reasoning throughout, and
 is plainly calculated not to
create, but to *remove* diffi-
 culties.

—So that the popular com-
 plaint against our well-mean-
 ing and most charitable church
 for imposing an heavy burthen
 upon our belief without pro-
 ducing any sufficient scriptural
 proof is without any real foun-
 dation.

Such men sure should be
 more cautious, candid, confi-

derate, when the reputation of such a church is concerned; for they may go through and search in all the nations upon earth and not find such another. What a presumptuous proceeding then must it be to misrepresent HER openly, as teaching unscriptural doctrines?

See Art. viii.

Besides *the scriptures* testify both of these three Divine Persons and of *their Divine perfections* and *essential attributes*; which, according to *them*, appear to be *perfectly communicable* and *wholly in common* between the three Divine Persons, * who have in the gospel-dispensation *distinct parts* and *offices* to perform, every one *in His own order*.

For JESUS Himself says to

* See Doctor Clarke's paraphrase on John iii. 34,

THE FATHER, ' I have glorified
 ' Thee on the earth ; I have
 ' finished the work ; which
 ' THOU gavest me to do,' *i. e.* Joh. xvii. 4,
 5, 8.
as the Messiah.

He says also to His apostles Lev. xviii.
 18, 19.
 of THE PERSONAL SPIRIT; when Joh. xii. 49,
 50.
 they were dejected at the
 thoughts of His going away
 from them; ' Nevertheless I
 ' tell you the truth, it is ex-
 ' pedient for you, that I go
 ' away : for if I go not away,
 ' the Comforter will not come
 ' unto you, but if I depart, I
 ' will send Him unto you,
 ' and when He is come, He
 ' will reprove, *or convince* the
 ' world of sin, and of righte-
 ' ousness, and of judgment, &c.'

But hence we may form Joh. xvi. 7,
 8.
 some notion even of *the Divine*
administration in the hands of
these three Divine Persons and of
 their

Joh. xv. 26. their order of acting in *the*
Joh. xvi. 7. *Christian* oeconomy. So we
read, ‘ that the HOLY GHOST
Joh. vii. 39. ‘ was not to be given, till JE-
‘ sus was glorified ?’

And JESUS Himself says of
this Divine Comforter, whom
He stiles ‘ THE SPIRIT OF
‘ TRUTH ; He will bring all
‘ things to your remembrance,
‘ whatsoever I have said unto
‘ you ; He will guide you into
‘ all truth.’

‘ For He shall not speak of
‘ Himself, but whatsoever He
‘ shall hear, that He shall speak
‘ and He shall shew you things
See Isa. xli. ‘ to come.’
21, 22, 23.

So that, by the way, THIS
1 Cor. ii. 10, SPIRIT must know all things,
11. ‘ even the deep things of God.’

‘ He shall glorify ME ; for
‘ He shall receive of Mine,
‘ and shall shew it unto
‘ you

‘ you,—all things, that THE
 ‘ FATHER hath, are MINE,
 ‘ (*common to ME*;) therefore said
 ‘ I, that He shall take of
 ‘ MINE and shall shew it un-
 ‘ to you.’

Now in these passages, we Joh. xvi. 13,
14, 15.
 may, as I humbly apprehend,
 see, that all the Divine attri-
 butes are in common, I mean
 between the Three Persons in
 the Godhead; so that they are
 all not only mutually conscious,
 but uncreated, incomprehen-
 sible, eternal and Almighty,
 and equally GOD and LORD,
 as this creed sets forth and as-
 serts, and our church assures
 us likewise, that the whole
 body of the church is governed See the 2d
Collect for
Good-Friday.
 and sanctified by THIS SPIRIT
 of CHRIST and of GOD.

These scriptures likewise shew
 us, what the most learned
 and

and deservedly celebrated among the heathen, even *Socrates*, when the days were dark and evil, wanted to know, I mean the fixed sanctions and future appointments of THE DEITY for the righteous and the wicked in *the fairest* and *the strongest light*, to move, to stir and excite men, well disposed, by His Spirit, to do that, *in the day of trial*, which is right and good, but to drive, to terrify man, when ill disposed, by *such severe menaces*, from doing that which is evil; for who can dwell with such everlasting burnings? or who can bear the unintermitting Stings of a wounded Spirit?

See Mark ix.
42, 43, 44,
&c.

‘ Know ye not, says the
‘ Apostle, that ye are the tem-
‘ ple of God, and that THE
‘ SPIRIT of GOD dwelleth in
‘ you ?

(cxix)

‘ you? if any man defile the
‘ temple of GOD, him shall
‘ GOD destroy. — Let no man
‘ deceive himself;—He taketh ^{1 Cor. iii. 16,}
‘ the wise in their own craf- ^{17, &c.}
‘ tiness; for the wisdom of this
‘ world is foolishness with GOD;’ ^{See Mat. xi.}
who is all-knowing as well as ^{25.}
almighty to inflict condign pu- ^{Act. vi. 3, 4, 5.}
nishment.

But if we, like *Abraham*, ^{Heb. xi. 13.}
like *Moses*, &c. have faith in
GOD and esteem the reproach
of CHRIST *the True Riches*,
having respect unto the recom-
pence of the reward; then may ^{Heb. xi. 26.}
we apply those comfortable
words, spoken by CHRIST Him-
self to His dejected disciples,
to our own selves.

‘ Let not your heart be
‘ troubled;—ye believe in GOD,
‘ believe also in ME. In my
‘ Father’s house are many man-
q ‘ fions :

‘ fions : if it were not fo, I
 ‘ would have told you ; I go
 ‘ to prepare a place for you ;
 ‘ and if I go and prepare a
 ‘ place for you, I will come
 ‘ again and receive you unto
 ‘ myself ; that where I AM,
 ‘ there ye may be alfo, and
 ‘ behold MY GLORY.’

Joh. xiv. 1,
 2, 3.
 See Joh. xvii.
 24.

These facred and moft inef-
 timable fcriptures alfo tell us
 particularly what the wifer hea-
 then, even *Socrates* and *Plato*,
 knew nothing at all of.

I mean *how, in what man-*
ner THE DEITY will be wor-
 shipped, — not with the blood
 of bulls, goats and calves, but
 with the blood of the LAMB of
 GOD, WHO taketh away the fin
 of the world and is *the fole medi-*
ator between God and man, — yet
 not as *a folitary nature*, nor as
a fingle perfon, — but as *three*
diffinct

See Heb. ix.
 13, 14.
 Joh. i. 29.
 See Joh. xvi.
 23, 24.
 1 Tim. ii. 4,
 5, 6.
 See Joh. xiv. 1.
 Mat. iii. 16,
 17.
 2 Thef. iii. 5.

distinct Divine Persons mysteriously most intimately united in one and the same Godhead.

WHO most graciously agreed or covenanted in the beginning to make man truly rational, upright, perfect in his kind, even in the Divine image.

Gen. i. 26,
27.

WHO *so* graciously redeemed us, when we were fallen, and WHO now *so* sanctifieth us, when we love HIM above all, and keep HIS commandments and

Joh. iii. 16.
Joh. x. 17, 18.
Ephes. ii. 18,
22.
2 Cor. xiii.
14.

gratefully worship HIM *according to the scriptures* under these three most amiable and adorable characters, in spirit and in truth, as *the only Living and True God.*

For *the Godhead of the Father, of the Son, and of the Holy Ghost is All One, the Glory equal, the Majesty co-eternal: Such as the Father is,*

Mat. xxviii.
19.
1 Joh. v. 7.
Joh. iii. 34,
35, 36.

such is *the Son*, and such is *the Holy Ghost*, in point of *nature* or *Godhead*.

For though, according to the Apostle, ' there be Gods
' many and Lords many (*i. e.*
' among the heathen) yet with
' us there is none good but
Mat. xix. 17. ' *One, that is God.*'

' Call no man, says our su-
' preme Divine Law-giver,
' your Father or your Master
' upon earth. For $\epsilon\lambda\varsigma$ one is
Mat. xxiii. 8, ' your Master, even Christ;
10.
Joh. iii. 13. ' WHO is in heaven, who is
Joh. i. 18. ' in the bosom of *the Father*,
and so can and has declared
the Divine Will, & in WHOM
' we are built together for
Ephes. ii. 22. ' an habitation of *God* thro'
See 1 Cor. ii. 12, 13. ' *the Spirit.*'

Herein we may see these
three Divine Persons most inti-
mately united and affectionately
concerned

concerned in our great redemption, consolation and salvation.

Such is the scripture-doctrine, such is the catholic doctrine, and such is the doctrine of our own Church, *the fairest* among a thousand.

‘ This creed, says the learned and most judicious *Hooker*,
 ‘ was both in the East and West
 ‘ Churches accepted, as a treasure of an inestimable price,
 ‘ by as many, as had not given
 ‘ up even *the very Ghost* of
 ‘ belief.’

Eccles. Pol.
 lib. v. §. 42.

Most certain it is, that *Jesus Christ* representeth and asserteth Himself to be *the life* and *the light* of the world, and bids his disciples call no man upon the earth their law-giver or their master. ‘ For,
 ‘ says He, εἷς. one is your
 ‘ Master, even Christ.

Joh. viii. 12.
 Joh. xiv. 6.
 Joh. i. 4, 9.

Mat. xxiii.
 8, 10.

Equally

Equally certain it is, that the word *εἰς* here representeth *Jesus Christ*, as our sole supreme Divine Lawgiver, or infallible teacher, — yet not exclusively, I mean in severance from *the person of the Father*, or *the Holy and eternal personal spirit*; who are jointly and severally our supreme Master, as well as *ὁ χριστός*; *Who* can do nothing of *Himself*. — For *these three Divine persons* are perfectly equal and united in *their Divine agency*, or giving of laws.

For they are from everlasting to everlasting equally omnipresent and so can neither do nor say any thing *separately*; for whatsoever is done or said by any *one* of *these three* is done and said by *the other two*.
 ‘ For they are *one God*, *one Lord*,

See Ver. 9.

Heb. ix. 14.

Mat. iii. 16,

17.

Joh. iii. 34.

Joh. v. 30.

Joh. v. 17, 19.

1 Joh. v. 7.

Heb. i. 1, 2,
&c.

Joh. v. 17.

Joh. xii. 49,
50.

Joh. vii. 16.

Joh. xvi. 13,

14, 15.

Vid. proper
preface for
Trinity-sun-
day.

‘ *Lord*, not one only person,
 ‘ but three persons in one sub-
 ‘ stance; For that, which we
 ‘ believe of the glory of the
 ‘ *Father*, the same we believe
 ‘ of *the Son* and of *the Holy*
 ‘ *Ghost* without any diffe-
 ‘ rence, or inequality.’

Jam. ii. 12.

This Tri-une Deity is εἷς ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι,, THE ONE GOD of the universe, Ens entium, *Who* says by his servant *Moses*, I, Deut. xxxii.
 even *I am He*, and there is no ^{39.}
God (not person) with *Me*, I kill and I make alive, &c.

So that now οὐδεὶς ἀγαθός ἐῖ μὴ εἷς, ὁ θεός may be rendered with great ease, there is none good but εἷς *one*, viz. ὁ θεός, *the God, the living and true God, Father, Son and Holy Ghost*; WHO LIVE from everlasting to everlasting in the sweetest

Joh. xiv. 11. sweetest unity and circumin-
 Joh. xvii. 21. cision one with another.
 1 Cor. ii. 11.

—— So far is the word εἰς from signifying always (as Doctor *Clarke* held) one person only, that St. *Paul*, who was a good Greek scholar, assureth us, that all good Christians, howsoever dispersed, or wheresoever distressed, (whether Greek, Barbarian, Scythian, bond or free, male or female) are εἰς in *Christ Jesus*; that *Christ* is τὰ πάντα καὶ ἐν πᾶσι, καὶ ὁ ὢν ἐπὶ πάντων θεός, as well as *the* Gal. iii. 28. Father.
 Col. iii. 11.
 Rom. ix. 5.
 Ephes. iv. 6.

But now, if we confine *this* εἰς ὁ νομοθέτης, &c. strictly to *the single person of Christ*; we shall of course then exclude not only *the person of the Holy Ghost*, but *the person of the Father* also from *the honor of this truly supreme Divine title*.

For

For if we presume to argue from the word εἷς in *Mat.* xxiii. 8, 10. as Dr. *Clarke* has most unwarily done from εἷς in *Mat.* xix. 17. we shall turn his own artillery against himself.

For we shall so prove,—that *one Divine Person* only is our *supreme Master or Lawgiver*, and that *this person is Christ*.

‘WHO, according to Dr. *Clarke*,
 ‘possesseth all knowledge and
 ‘all perfections *absolutely* in
 ‘HIMSELF.’ *

But herein, we may plainly see not only the great inconsistency, but also the great ingratitude of *Arianism*, as well as *Socinianism*, to our greatest and most glorious *Benefactor*, even *the God* of our lives and of all our mercies. See Joh. i. 4.

* See his Paraphrase on *Joh.* iii. 34.

Who sure gave the people of the Jews the fairest and the strongest proofs of His Divine power and philanthropy in His most significative humane miracles, wrought in *His own name* so publickly amongst them; *Who* likewise gave *the chief* Jews upon their gross misapplication and *infernal* abuse of these miracles toward the close of His ministry, but *with great concern and compassion*, the same demonstrative proofs of *His Divine prescience* and *power united*, I mean in His most awakening and terrible *predictions*, uttered, not
 Mat. xii. 24. like *Jonah's*, but, as I may say, in all the fullness of the GODHEAD;—in some of which *His Divine power* and *prescience* stand *united* and appear *visible* now, even now
 Mat. xii. 41. and

and that in all and every part of the world.

The prediction, which He delivers in *His own name* with such authority, is this, *viz.*

‘ Verily I say unto you, this
‘ generation shall not pass away,
‘ till all be fulfilled: Heaven
‘ and earth shall pass away,
‘ but MY WORDS shall not
‘ pass away.’

*Luke. xxi. 33.
Heb. i. 10, 11, 12.*

Now this prediction respects particularly the destruction of *Jerusalem* together with *her inhabitants*, which the Blessed Jesus had a primary and peculiar regard for and really sympathized with.

This appears, as he passed equipt like *Zechary's Messiah*, *Zech. ix. 9.*
on the Mount of Olives amidst the loud *Hosannas* of the multitude to THE SON of DAVID, *Mat. xxi. 9.*
in the following *plain*, but,

as I humbly think, truly *pa-*
thetic, beautiful, sublime, figu-
rative passage, viz. ‘ And when
‘ He was come near (I sup-
‘ pose to a fit place for a full
‘ view, He then stood still) He
‘ beheld THE CITY and wept
‘ over it, saying, if THOU hadst
‘ known, even THOU, at least
‘ in this thy day, the things
‘ which belong unto thy peace!
‘ but now they are hid from
‘ thine eyes! For the days
‘ shall come upon *thee*, that
‘ thine enemies shall cast
‘ a trench about *thee* and
‘ compass *thee* round and
‘ keep *thee* in on every side,
‘ and shall lay *thee* even
‘ with the ground and thy
‘ children within *thee*, and they
‘ shall not leave in *thee* one
‘ stone upon another; because
‘ *thou* knewest not the time of
‘ thy visitation.’ ‘ In

Luke xix.
41, &c.

‘ In those days shall be af-
‘ fliction, such as was not
‘ from the beginning of the
‘ creation, which God created,
‘ unto this time, neither shall Mar. xiii. 19.
‘ be.’

And it is farther remarkable,
that when He was afterwards
led, as a lamb, to the place of
crucifixion, He turned with the
same *sympathetic spirit* to the
women, who followed, bewail-
ing and lamenting Him, and
said;

‘ Daughters of *Jerusalem*,
‘ weep not for me, but weep for
‘ yourselves and for your chil-
‘ dren; for behold, the days
‘ are coming, in the which
‘ they shall say;

‘ Blessed are the barren and
‘ the wombs, that never bare,
‘ and the breasts, which never
‘ gave suck.’ Luke xxiii.
27, 28, 29.

But

But now all these most severe, yet just judgments were really executed according to His Divine prediction in less than forty years from the time of the denunciation.

Luke xix.
43.

For when *Titus* had encompassed THE CITY with exactly such a new fortification, as that foretold above, raised by the animated *Roman* Soldiers in three days, so that none could get out; there soon followed a most dreadful general famine; —the stores and granaries having been consumed before in the seditious intestine fightings and fires among themselves, under three violent different factions, striving, at this critical and perilous time, like madmen, to devour one another; whilst *Titus* with his army observing made their advantages and entered *Jerusalem*.

But now,—*this*, My Lord, shews us, by the way, the folly and madness of discord and faction in a nation, or capital city, especially when foreign enemies are watching for every opportunity to come with advantages to invade, to captivate, to destroy.

For thus, even thus was this once most celebrated city taken and levelled even with the ground, according to the prediction above; when, by unnatural slaughters one of another, fire, sword, and the most miserable famine, occasioned by the nation being gathered together at that time to celebrate the feast of the passover, eleven hundred thousand were destroyed, besides ninety-seven thousand, that were taken pri-
Joseph. lib. vii. cap. 12.
 soners.

But

But further, the famine, we read, was so universal, terrible and extreme, that women, one at least of high rank was found killing, or eating of her own sucking child, and if so, sure there was great reason in our
See Deut. xxviii. 52, 53 &c. LORD's turning and speaking, as He did, to the daughters of
Jer. xix. 8, 9. Jerusalem.

And it is remarkable, that at other times, He foreseeing these great calamities, said with *a remarkable emphasis*; 'but
Mat. xxiv. 19. 'woe unto them that are with
Mar. xiii. 12. 'child and to them, who give
Luke xxi. 23. 'suck in those days.'

But to proceed.

The particular destruction of the temple, that superb and venerable structure, is thus fore-
See Mar. xiii. 1, 2. told by our Blessed LORD to
Luke xxi. 5, 6. His own disciples; 'as for these
 'things, which ye, *with so*
 ' *much*

‘ *much admiration*, behold; the
 ‘ days will come, in the which
 ‘ there shall not be left one
 ‘ stone upon another, that shall
 ‘ not be thrown down.’

Now *Josephus*, the best and
 most reputable Historian in this
 case, assures us, that *Titus*,
 who saw, as was observed above,
 and made his advantages of the
 violent factions of the *infatuated*
Jews, ordered the soldiers to
 lay *the temple*, as well as *the*
city even with the ground.

Josephus lib.
vii. ch. 18.

But further, the terrible
 judgments, which fell upon
Judea in general, are so fore-
 told likewise by our Saviour
 Himself.

‘ These be the days of *Ven-*
 ‘ *geance*; for there shall be
 ‘ great distress in *the land* and
 ‘ wrath upon *this people*;—and
 ‘ they shall fall by the edge
 f of

‘ of the sword, — and shall be
 ‘ led away captive into all
 Luk. xxi. 22, ‘ nations.’
 &c.

Nay JESUS seems to speak,
 as if HE HIMSELF then saw
 and in due time would inflict
 this divine vindictive justice
 upon this devoted people, and
 we are by HIMSELF assured,
 that after His resurrection and
 triumphant ascension, ‘ all power
 ‘ was given unto Him in heaven
 ‘ and in earth;’ so that HE might,
 as HE was then at the right
 hand of God, THE KING OF
 See Rev. xix. KINGS, send forth his armies
 13, 16. to destroy and captivate those
 murderers and burn up their
 Mat. xxii. 7. city; because they so rejected
 See Dan. ix. 26. and crucified their KING-
 See Joh. xix. 14, 15. MESSIAH.

‘ Did you never read,’ says
 HE to the *Jews*, who *so* put
 Him to death according to His
 own

own prediction, ‘ did you ne- Joh. iii. 14.
 ‘ ver read in the scriptures,
 ‘ viz. the stone, which the
 ‘ builders rejected, the same is
 ‘ become THE HEAD of the cor-
 ‘ ner; *this* is the LORD’s doing
 ‘ and *it* is marvellous in our Psal. cxviii.
 ‘ eyes?’ 22, 23.

‘ Therefore say I unto you,
 ‘ the kingdom of God shall be
 ‘ taken from you and given
 ‘ to a nation bringing forth
 ‘ the fruits thereof; and who-
 ‘ soever falleth on this stone
 ‘ shall be broken, but on whom-
 ‘ soever IT shall fall, IT will
 ‘ grind him to powder.’ Mat. xxi. 42,
 &c.

Josephus his reflexion, upon
 seeing the daring prophaneness,
 the desperate temerity and un-
 natural cruelty of the factious
 distracted *Jews* one towards
 another, was,—‘ I am perswa-
 ‘ ded, that if *Jerusalem* had
 f 2 ‘ not

See Isa. viii.
7, 8.

Josephus, lib.
vi. ch. 16.
See Mat. xi.
20, 21, &c.
Mat. xxiii.
32, &c.

‘ not been given up to *the Ro-*
‘ *mans*, it would, because of
‘ its great wickedness, either
‘ have been drowned, or swal-
‘ lowed up with an earthquake,
‘ or have been destroyed by
‘ thunder and lightening from
‘ heaven, as *Sodom* was, the
‘ *Jews* being then really more
‘ wicked, than they were.’

But now,—*thus* even *thus*,
have the people of the *Jews*,
according to the prediction of
JESUS, been destroyed, capti-
vated, scattered, broken, and,
as I may say, ground in all and
every part of the world *here*;
(whatever their *future fate* may
be) *where* they now are just
according to THE DIVINE PRE-
DICTION, *viz.* an universal
standing *monument* or *miracle*,
as I said above, in confirmation
not only of the Gospel-revela-
tion,

tion, but particularly of our Blessed LORD's truly DIVINE See Isa. xlv. 3, 5. knowledge and power, so that they now have and still do establish, *in a miraculous manner*, that very cause, which they have so long laboured and still do labour to dethrone.

So that we may cry out with the learned Apostle, ' O ' the depth of the riches both ' of the wisdom, knowledge ' and *power* of God ! how un- ' searchable are His judgments ' and his ways past finding ' out ! For who has known ' the mind of THE LORD ? OR Rom. xi. 33, ' who has been His counsellor ? ' 34.

—But now,—that *these* and all *His Divine predictions*, when fulfilled, as we *so* have *these*, were designed by HIM to be really *equipollent* to *so many miracles*, I mean *substantial Divine*
vine

vine proofs of His being THE MESSIAH, we learn from *His own mouth*.

For when He had told His disciples, that *Judas* should betray Him, He subjoins immediately, ‘ Now I tell you before it come, that when it is come to pass, ye might believe, that I AM HE.’
 Joh. xiii. 19.

And again, after the prediction of His death, resurrection and ascension, He says, ‘ and now I have told you, before it come to pass, that when it is come to pass, ye might believe,’ *i. e.* rest assured, that
 Joh. xiv. 29. I AM HE.

With the same view He foretells in a particular manner the persecutions; which His poor disciples after His death would suffer for *His sake*, assuring them, at the same time, that

(cxli)

that He would by HIS SPIRIT enlighten and instruct them, how and what to speak in their own defence to silence their adversaries, and so THE SPIRIT of truth became their advocate in all and every part of the world.

Mat. x. 19,

20.

Luke xxi.

14, 15.

See Acts iv.

8, 9, 10, &c.

Acts i. 8.

‘ But these things have I
‘ told (*or rather foretold*) you,
‘ that when the time shall
‘ come, ye may remember, that
‘ I told you of them,’ *i. e.* and Joh. xvi. 4.
be convinced, that all I have
said to you is true, *i. e.* that
I AM THE MESSIAH, THE SON
OF GOD, THE SAVIOUR of the
world, that I know all things
and all men. — So that as His
miracles, so wrought, were
properly demonstrative of His
Divine power. — So His predic-
tions, so delivered, were, as
properly demonstrative of His
Divine prescience.

See Joh. ii.

24, 25.

See 1 Kings

viii. 39.

And See Isa. xli.
23.

And sure he has given and now doth give us the fairest demonstrations both of His Divine power and prescience in that most extraordinary PHENOMENON mentioned above. I mean that most peculiar remarkable dispersion and yet preservation of *these Jews*, who still are distinct and separate from, though scattered among all other nations; which is not the case of any other people upon the face of the earth. So that this strange *Phenomenon* must, I make no doubt, point to some very great change, some surprizing future revolution, spoken of by the prophets.

See Luk. xxi.
24.

Rom. xi. 15,
25, 26.

Rev. xi. 15.

But now, if these Jews have suffered in this most extraordinary manner, and do still so suffer;---because of their unbelief,

lief. — fure we must stand by
Faith, according to the great Rom. xi. 20.
Apostle to the Gentiles.

Let us therefore take his
Apostolic advice; which is very
pertinent and directed to us.
—Let us not be high-minded,
but fear. For God our Sa-
viour is no respecter of persons,
or nations.

We fure have been highly
favoured, dignified and distin-
guished from above, as well as
the people of the Jews, I mean
in our regular right reforma-
tion, restoration and the revo-
lution, and since in our late
never-to-be-forgotten successes
and blessings, both at home
and abroad.

But if we notwithstanding
forget His great goodness and re-
gard for our most excellent con-
stitution in Church and State ;

t

if

See Heb. x.
25, 26, 27,
&c.

if we, for instance, neglect and prophane His DAY, I mean our LORD's Day, His House, His Ordinances, and His Gospel; which are blessings in their own nature and consequences more spiritual and vastly superior to those conferred on the Jews; what then are we to look for,—but future severity, judgments and fiery indignation?

Consider, if God spared not THE NATURAL branches, because of their unbelief; we, who now in appearance are disaffected to His DAY, His HOUSE, His ORDINANCES, and His GOSPEL, ought immediately to repent, to believe the gospel, to put on the new man, and contend earnestly for THE FAITH, as it is in JESUS;—to WHOM all judgment is

is now committed, and who ^{Joh. v. 22, 23.} will honor those *only*, who honor HIM, who worship HIM in spirit and in truth; for ' it ' is HE, WHO searcheth the ' reins and hearts and that is ' to give every one of us ac- ^{Rev. ii. 23.} cording to our works?'

In fair truth, *He* must have all knowledge and all perfections in *Himself* to qualify *Him* for this high office, this truly Divine Character; which includes in it an *irrefragable* argument, I mean not only for the perfect humanity, but also for the perfect Divinity of JESUS.

WHOM the Evangelic Prophet styles IMMANUEL, and THE MIGHTY GOD, and the Prophet *Jeremy*, THE LORD OUR RIGHTEOUSNESS; or as it is in

(cxlvi)

Mat. i. 21,
23.

the Greek μεθ' ἡμῶν ὁ Θεός, ὁ
ΙΗΣΟΥΣ.

Yet this great and glorious
NAME notwithstanding seems
now, as it was in the begin-
ning, to be despised and spo-
ken against by *the many*.

Some of *these many* have
taken already great, yea the
most audacious liberties not
only with *the Royal Prophet*,
but even with *Moses* the great-
est Prophet and the most glo-
rious Lawgiver, that ever ap-
peared before our Blessed LORD
in the world; of whom *Moses*
seems to have been the com-
pletest Type, as will appear,
GOD giving health and help, in
the next edition of the follow-
ing essay.

But to return,

What such libertine writers
might have done in process of
time,

time, even before this time, with the most *Honorable Son of David*;—if the civil power had not most judiciously and piously interposed and put a stop to such daring impieties and prophaneness, we cannot tell.

But this we know, — that *the Old* is most intimately and strongly connected and allied to *the New-Testament*.

See Mat. v.
17, 18.
Joh. v. 39.

So that they, who stand well-affected to the New-Testament, cannot possibly abuse the Old-Testament.

We know HIM likewise, who said to the Infidel-Jews, ‘ had ye believed *Moses*, ye would have believed ME ; for he wrote of ME ; but if ye believe not his writings, how shall ye believe my words?’

Joh. v. 46,
47.

Such was the superior way
of

Col. ii. 3.
Rev. i. 5.

of argumentation, such the Divine LOGIC of JESUS of *Nazareth* the KING of the Jews; in WHOM are hid all the treasures of wisdom and knowledge; *Who* now is *the Prince* of the Kings of the earth; and *Who* shall judge the quick and the dead at His glorious appearing
2 Tim. iv. 1. and His Kingdom.

Epist. ad Cor.
ii. sect 1.

Who yet has but even now in appearance *few admirers*, so that I may at least for the sake of *these few*; who believe the scriptures and respect the primitive Fathers, beg leave to insert again here that excellent saying of *Clemens Romanus*;
 Ἀδελφοὶ, ἔτις δέϊ ἡμᾶς φρονεῖν περὶ
 Ἰησοῦ Χριστοῦ, ὡς περὶ Θεοῦ, ὡς περὶ
 κριτοῦ ζώντων καὶ νεκρῶν· καὶ ἔδδει
 ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτη-
 ρίας ἡμῶν.

But now, what I have writ-
ten,

ten, I have written not to please this, or that man, this, or that sect, this or that party, not to serve this, or that human system, or philosophical hypothesis. No. I have writ in the best manner, I could, to shew the scriptures,—as they respect our Blessed *Lord* and *Saviour*, in a true light, and likewise to shew,—that the creeds and doctrines of our most excellent church are really and fairly built upon and warranted by the scriptures.

This I have sincerely endeavoured to shew in the words, or passages of scripture, either expressed or referred to; for sure we cannot speak better of things of God, than in the words of God; who cannot err and will not deceive us.

God in the beginning created
the

the heavens and the earth and all, that is therein; He then said, ' let us make man in *our* ' *image*; so God created man in ' *His own image* and gave him ' dominion over all things here,' with a plain rule of life.

But now this law of God the first of human race transgressed thro' pride and an evil heart of unbelief in following the wicked example of that old serpent, who was driven out of heaven, just as our first parents were out of Paradise for their pride and disobedience to *the word of God*;—
 See Rev. xii. 9, 10, &c. *which* is the only sure foundation to build upon.

' Though we, says the learned Apostle, or an angel from ' heaven, preach any other ' gospel unto you, than that, ' which we have preached unto
 ' to

(cli)

‘ to you, let him be ac-
‘ cursed.’

Gal. i. 8.

And again, ‘ if our gospel
‘ be hid, it is hid to them that
‘ are lost ; in whom the god of
‘ this world has blinded the
‘ minds of them, which be-
‘ lieve not ; lest the light of the
‘ glorious gospel of Christ, who
‘ IS THE IMAGE of GOD, should
‘ shine unto them.’

2 Cor. iv. 3,
4.

And our Blessed Lord Him-
self alluding, as it to me
seems, to *the cunning devices*
and *cruel wiles of the devil, his*
angels, or agents under *them* in
and from the beginning, says ;

Gen. iii. 4, 5.
Gen. iv. 8.
1 Chro. xxi.
1.
Gen. xi. 4.
See Mat. xiii.
19, 38. 39.
Joh. viii. 43,
44, 45.
1 Joh. iii. 8,
12.

‘ The thief cometh not, but
‘ for to steal, (*to lie*) to kill
‘ and to destroy ; I am come,
‘ that ye might have life (*life*
‘ *eternal again*) and that ye
‘ might have *it* more abun-
‘ dantly,’ *i. e.* thro’ faith in my

(clii)

See Joh. x.
10, 17, 18.

‘ voluntary death for you;
‘ therefore doth my Father
‘ love me.

See Luke x.
17, 18, 19.

‘ Now is the judgment of
‘ this world; now shall the
‘ prince of this world be cast
‘ out; and I, when I am lif-
‘ ted up from the earth, will
‘ draw all men unto me.’

Joh. xii. 31,
32.

And again, ‘ he that has an
‘ ear to hear, let him hear,
‘ what *the Spirit* says unto the
‘ churches,—to him, that over-
‘ cometh will I give to eat of
‘ *the tree of life; which is in*
‘ the midst of the paradise of
‘ God.’

Rev. ii. 7.

Now this was said by *the Spirit*, when JESUS was in the full possession of *His mediatorial kingdom; i. e.* when ‘ all
‘ power was given unto *Him*
‘ in heaven and in earth.’ So
that we shall, as I humbly
apprehend

(cliii)

apprehend, be gainers in the final issue by the loss of the *terrestrial* paradise thro' faith in *Him*; 'who *so* loved us ' and washed us from our sins ' in his own blood.' *see Rev. xxi*
Rev. i. 5.

Let us believe rightly in *Jesus Christ the righteous*, or rather in *the Lord our Righteousness*; who is now our great Advocate with *the Father*, and let us also keep all His commandments; for *so* His good SPIRIT will help our infirmities, and be our great Advocate for, with, and in us, against the world, the flesh and the devil. Rom. viii. 26.
Mat. x. 19.
Mar. xiii. 11.
Luk. xxi. 14,
15.
Joh. xvi. 7,
8, &c.

Thus, even thus, we shall not only stand fast in this faith, but also grow daily in grace and in the knowledge and love of God our Saviour; to *Him* be *Glory* both now
u 2 , and

(cliv)

and for ever, in all and every
2 Pet. iii. 18. part of the world. *Amen.*

For worthy is *the Lamb* that
was slain for us and all man-
kind, to receive power, ho-
nour, glory and blessing from
every human rational soul.

See Rev. v. 9,
10, 11, &c.

But here, *my Lord*, I crave
leave to hint, yet with *humili-*
ty and *great submission* to su-
perior judgments; — that *the*
best return, we can make to
our *Divine Benefactor* for those
vast scopes of country, those
immense foreign territories;
which *Providence* by the never-
to-be-forgotten bravery of our
land and sea-forces, has put
into our hands through your
happy PACIFIC EMBASSY, *is*, —
to send *regularly* and propagate
judiciously His simple everlast-
ing Gospel among them.

Let them have *Bishops*, as
well

well as *Presbyters* and *Deacons*; who believe *rightly* in JESUS CHRIST, who love *Him* and *His* glorious Gospel; which has brought our future life and immortality into so fair a light. *Luk. xx. 26, 51.*

But this Gospel has not only its glories, but its terrors also; for eye has not seen, ear has not heard, neither have entered into the heart of man to conceive the punishments, which THE GREAT JUDGE of all the earth has prepared for those;—who despise his Gospel, who misrepresent Him, who *belie*, who *persecute*,—who BANISH His faithful servants. *These* shall go away into everlasting punishment, but *the righteous* into life eternal. *See Mat. xxv. 30, 41, 46.*

But to return; sure such strangers are fellow-creatures and have rational souls, capable

ble of illumination, conviction and conversion, as well as we ourselves.

Consider what our LORD says to His apostles after His resurrection, *viz.* ‘ go ye into
‘ all the world and preach the
‘ gospel to every creature.’

Mat. xvi. 15.

‘ So rich in goodness is He
‘ to all, that call upon Him ;
‘ but how then, according to
‘ His Apostle, shall such call
‘ upon Him, in whom they have
‘ not believed ? and how shall
‘ they believe in Him, of whom
‘ they have not heard ? and
‘ how shall they hear without
‘ a preacher ? and how shall
‘ they preach, except they be
‘ sent ? as it is written, how
‘ beautiful are the feet of them,
‘ that preach the gospel of
‘ peace and bring glad tidings
‘ of good things !’

Isa. lii. 7.

Rom. x. 12,
13, 14, 15.

But

But now, *such missionaries*, in my humble apprehension, should preach and propagate revealed religion, just as *Moses* and the Prophets of old did, just as JESUS CHRIST and His Apostles did.

Gen. i. 1, 2, &c.

See Neh. ix. 6.

Acts xvii.

23, &c.

See Mat. xvi.

16, 17, 18, &c.

Joh. ix. 35,

38.

Acts viii. 36,

37.

Acts ix. 20.

Acts x. 36,

38.

I mean *gradually*, beginning, as I have begun the following Essay, with *the first fundamentals*, contained in the first chapters of *Genesis* and of *John*, two of the most useful chapters in the whole Bible.

Such teachers may afterwards proceed in right time, — shewing discreetly the great difference between *the celestial* and *the terrestrial*, I mean *the rational* and *the brutal part* in our mixed nature — and what a preposterous indignity it is to gratify and indulge the latter, like our first parents,
and

and indeed like brute-beasts in opposition to the superior dictates and dignity of the former, *i. e.* to follow our senses, our vain imaginations, our violent appetites and passions,—when Reason, when Conscience, and even *the Word of God* remonstrate against it!

Joh. iii. 6.

Alas! that which is born of the flesh is flesh. We must be born again not only of *Water*, but of THE SPIRIT.

Such ministers may so proceed to *the third* chapters in the same books; wherein the fall and the redemption of man may be fairly seen thro' faith in *the Word of God*, in the Divine promises and positive appointments upon this occasion; which contain nothing; that is contradictory, absurd, incredible, or chimerical.

For

For these revelations unfold themselves, (like the seed Mar. iv. 28. sown) gradually; they spring and grow up and shew themselves more and more in the Gen. iii. 15. See Gen. iv. 4. first oracles, miracles and subsequent divine typical institutions and dispensations; all which Gen. v. 24. Gen. vi. 11, 12. Gen. viii. 20, &c. we now are most highly favoured with collected together Gen. ix. 8, 9, 10, 11, &c. Gen. xvii. 8, 9, 10, 11, &c. Gen. xxii. 2, 8, 13. and methodized, and sure Exod. xii. 3, 4, 5, &c. should in return be very communicative to the countries above-mentioned; which are now Isa. liii. 6, 7, &c. committed by Divine Providence See Joh. i. 29. 1 Cor. v. 7. 1 Pet. i. 19, 20. to the care of our Church 1 Cor. xvi. 22. and our King; who is a *Lover* of mankind, *a pacific Prince*.

Man is man, every man is made in the image of God, and should have His *revealed* See 1 Tim. ii. 4. Rom. xv. 9, &c. will, when it may be given them.

For herein we have vast advantages, *viz.* a rational and a fair majestic account of the
 x creation

creation of the world and of the original superior formation and dominion of man, and of his fall from his first happy estate by the gross abuse of his own great liberty and powers in listening to evil counsels in opposition to THE WORD of GOD.

Gen. iii. 3,
4, 5, 6.

Gen. iii. 15.

Gen. v. 29.

Gen. ix. 26.

Gen. xii. 3.

Gen. xxii. 18.

Deut. xviii.

15, 18.

Isa. li. 16.

Isa. vii. 14.

Isa. ix. 6, 7.

Mic. v. 2, 4.

Mat. ii. 5, 6.

Luke i. 30,

&c.

Isa. liii. ch.

Mat. xxvi.

53, 54.

Luke xxiv.

25, 26, 44,

45, 46, 51.

Joh. ii. 19.

Wherein we have likewise a rational and a fair account of the Redemption of man to take place gradually and shew itself in the fulness of time by the stupendous incarnation, life, doctrine, death and resurrection of THE SON of GOD.

WHO said in the fulness of His Divine power, to the Jews,
'destroy this temple, and in
'three days I will raise it up;
'for *I am the Resurrection*
'and *the Life*; he that be-
'lieveth in *me*, though he
'were dead, yet shall he live;
'and whosoever liveth and be-
'lieveth in *Me* shall never die.'

Joh. xi. 25,
26, 27.

Thus, even thus, did He
 bruise the serpent's head; this
 appears in the whole course of
His most extraordinary minis-
try from the beginning to the
 end of it.

See Mat. iv.
 10, 24.
 Mat. viii. 8h.
 Mar. vi. 7,
 56.
 Luke x. 17,
 18, 19.
 Joh. xi. 43,
 44.

For herein we may, as I may
 say, see *His Divine Nature*
 helping and even united to His
 human, in His most glorious
 victory over that old serpent,
 when He was tempted, as the
 first of human race were;
 when He said with *Divine*
Authority, 'Υπαγε Σατανᾶ, &c.
 in his perfectly humane mira-
 cles, in that of the loaves and
 that of turning the water into
 wine; when His own disciples
 and even the multitude saw
 HIS GLORY.

See Joh. xii.
 44, 45, 46.
 Joh. xiv. 9,
 10, 11.
 Joh. xvii. 3,
 4, 5.

Gen. iii. ch.

Mat. iv. 10.
 Mat. xiv. 14,
 &c.

Joh. ii. 11.
 Joh. vi. 14,
 15.

In His most humble con-
 tented life, in His most simple
 yet sublime moral system, in

Mat. viii. 20.

Mat. v. vi.
 vii. chapters.

Joh. x. 17, 18. His resigned behaviour and voluntary religious sufferings to
 Joh. xviii. 11. satisfy the DIVINE JUSTICE, to
 Heb. x. 7, 10. save us from our sins, and to
 restore us to our first estate, by
 His most meritorious death,
 His glorious resurrection and
 most triumphant ascension to
 the right hand of His truly
 GREAT UNBEGOTTEN FATHER;
 where He now maketh the
 most powerful intercession for
 us; where He now reigneth
 God omnipotent and incarnate
 for evermore.

See Acts i.
 10, 11.

But hear *Him* speaking for
Himself from the height of
 heaven, even the throne of
 GOD.

Acts iii. 15. ' I AM HE, WHO LIVETH
 Mat. xii. 6, 8. ' and was dead and behold I
 See Joh. iii. 13. ' AM ALIVE for evermore, *A-*
 2 Chron. vi. 18. ' *men*; and have the KEYS of
 1 Cor. ii. 8. ' hell and of death.'
 Rev. i. 18.

But

But now, sure happy are the people in our case, yea blessed are the people, who have *the Lord Jesus* for their *God*: Glory be to the *Father*, and to the *Son* and to the *Holy Ghost*; for as it was in the beginning, even so now it is with us of *England* and *Ireland*, and, I hope, ever will be.

But may God of his infinite mercy and goodness grant, that we of these nations may all soon see the things, which belong to our peace and become *et̃c* in *Christ Jesus*, our *Head*, Joh. xx. 28. our *Lord*, and our *God*!

For thus, my *Lord*, our good *King*, and our now glorious *Country* would always act in concert; so we should become soon much more respectable, more bright and formidable in this our terraqueous globe,

globe, to the nations round about. For our *most excellent church*, in comparison, shineth in HER LOYALTY amongst the churches round about *her*, as *the full moon* in a brilliant night doth amongst *the stars*.

O pray, *My Lord*, for the peace and perpetual prosperity of this our *Jerusalem!* may *they* prosper, who love *thee!* peace be within thy *Wooden* walls and prosperity within thy *Royal* palaces! — yea because of the house of the *Lord our God*, I will seek to do the HOUSE of HANOVER good. *esto perpetuo!*

But now, *My Lord*, I most humbly and heartily beg pardon for this long Dedication, written, as I may say, in defence of our most excellent constitution in church and
state ;

state; which *Your Grace* must be *naturally* a true lover of, and therefore will, I hope, pardon this proceeding, especially, as the following Essay is likewise written in defence of *natural*, as well as *revealed* religion, and particularly in defence of the religion by *LAW* established; which is, I believe, the best, the most primitive and truly Christian in the whole world.

So I presume, *my Lord*, for it is high time, to lay this little *pacific* book, so very well meant, aiming at domestic religious, as well as civil peace, at *Your Grace's* feet, being fully persuaded, that if it has the good fortune to meet with a favorable reception from *Your Grace*, the true descendent of the great and good *Lord Russel*, that fast, that
never-

never-to-be-forgotten Friend to
 our most excellent church and
 state, it will then rise from its
 bed of obscurity and shine in
 the lettered, nay in the Christian,
 as your Grace's administration
 now doth in the political
 World, and answer likewise,
 in some measure, the fair-
 spirited intent of the vain
 author.

For all authors, like all pa-
 rents, *My Lord*, are generally
 more or less vain, and fancy
 their own children superior to
 to all others. I am, if it
 please your GRACE,

Your GRACE's most respectful

And most obedient Servant,

Zachary Langton.

